

VOL. 9, NO. 13

October 17, 1981

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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

Book Supplement/"A Durable Fig Leaf"  
*An Historical Account of Man's Relation with his Penis*



## D.C. Sex Law Reform Overturned



# GayCommunityNews

Vol. 9, No. 13

(617) 426-4469

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October 17, 1981

## House Vote Kills D.C. Sex Law Change

By David Morris  
WASHINGTON, DC — In what the Moral Majority claims as its first major victory in the federal legislature, the House has voted overwhelmingly to strike down a District of Columbia law reform that would have legalized most forms of private, consensual sex between adults (see *GCN*, Vol.

9, No. 1).  
The 281-to-119 roll-call vote, taken on October 1, marks the first time the federal government has overturned a DC City Council change in a criminal law since the District was granted home rule in 1973.  
Approved in two unanimous votes by the Council last July, the

measure would have decriminalized homosexual acts, sodomy, fornication and adultery between consenting adults. It would also have allowed wives to press rape charges against their husbands and would have decreased the maximum penalty for rape from life in prison to 20 years, thus increasing the chances for prosecution in rape cases.

The changes were similar to those called for by the Model Penal Code of the American Law Institute and would have brought DC sex laws into line with those on the books in 25 states.

By law, all legal changes passed by the DC City Council must be submitted to Congress, which then has a period of 30 legislative days in which to overturn the Council's decisions. In the case of criminal law, a simple majority of either house is sufficient to override the vote of the Council. The sex-law reform would have become official on October 5.

The October 1 vote followed a massive lobbying and direct mail campaign by the Moral Majority and other groups, which was initiated at the request of Christian

groups in the District. The local church groups succeeded in July in forcing the Council to delete a section of the reform package which would have lowered the age of consent and decriminalized sex between minors in the same age range.

Melvin Boozar, recently appointed to head the Washington office of the National Gay Task Force (NGTF), told *GCN*, "What just happened in Washington is a threat to every gay person in this country. Any gay person who doesn't understand that is foolish."

The lobbying effort against the congressional veto of the law change was led by the Gay Rights National Lobby (GRNL) with the aid of NGTF and a number of lo-

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## University Joins Fight Against Anti-Gay Law

By Scott Brookie  
TAMPA, FL — As *GCN* went to press, developments arising out of the passage of the anti-gay Bush-Trask amendment seemed to be producing a major confrontation between the state government and at least one university here.

The amendment prohibits state funding to any public or private colleges which "charter, or give official recognition, or knowingly give assistance to or provide meeting facilities for any group or organization that recommends or advocates sexual relations between persons not married to each other."

Written by Representative Tom Bush (R-Fort Lauderdale) and Senator Alan Trask (D-Winter Haven), the bill was passed as an amendment to the Florida state budget last spring. Bush has acknowledged that the amendment is specifically aimed at homosexuals. The broader, "non-married" language was chosen to improve the measure's chances of any legal challenge.

Although many university officials took the cautious position

that since no student groups explicitly advocated non-marital sex, there was no danger to university funding, the passage of the amendment sparked protest on several Florida campuses.

A group of law students at the University of Florida at Gainesville passed a resolution supporting the right of students to choose whether or not to engage in sex

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## Council of Europe Assembly Votes To Add Gay Rights To Convention

By Larry Goldsmith  
STRASBOURG, France — The Parliamentary Assembly of the Council of Europe has voted to send its Committee of Ministers a set of recommendations which would protect individual sexual preference under the European Convention on Human Rights. The vote marks the first time an international covenant has addressed the issue of lesbian and gay rights.

The assembly, which comprises delegations from every country in Western Europe except Finland, approved the recommendations

Oct. 1 by a vote of 61 to 22, with five delegates abstaining. A breakdown of the voting was not available as of *GCN* press time.

The package urges "member states where homosexual acts, even between consenting adults, are liable to criminal prosecutions, to abolish those laws and practices." The recommendation also calls for the same minimum age of consent for homosexual and heterosexual acts.

Other recommendations voted by the assembly include a call on the governments of member states:

- To order the destruction of existing special records on homosexuals and to abolish the practice of keeping records on homosexuals by the police or any other authority.

- To assure equality of treatment for homosexuals with regard to employment, pay and job security, particularly in the public sector.

- To ask for the cessation of all compulsory medical action or research designed to alter the sexual orientation of adults.

- To ensure that custody, visiting rights and accommodation of children by their parents should not be restricted on the sole grounds of the homosexual tendencies of one of the parents.

- To ask prison and other public authorities to be vigilant against the risk of rape, violence, and sexual offenses against homosexuals in prisons.

The assembly declined, however, to modify Article 14 of the European Convention on Human Rights by adding "sexual preference" to the list of guaranteed rights after its legal affairs com-

mittee determined that a modern reinterpretation of the guarantee of rights regardless of sex automatically included the guarantee of rights regardless of sexual preference.

Clint Hockenberry, a member of the International Gay Association (IGA) chapter in Washington, D.C., told *GCN* that recommendations of the Council of Europe are not binding but that there is "very strong pressure on the governments to come into line with the rest of Europe. It's a very strong public opinion route."

"These recommendations are usually followed up," said Edmund Lynch, a member of the IGA in Dublin, Ireland. "It's a good thing."

Lynch also expressed the hope that similar recommendations would now be approved by the European Parliament, an organ of the European Economic Community whose representatives are elected by popular vote in member countries. Such a vote by the European Parliament would carry even greater weight, Lynch said.

—filed from Boston

## Durham Bashers Convicted

By Jil Clark  
DURHAM, NC — Two of the four assailants arrested in connection with the murder of an allegedly gay man and the robbery and beating of two others on the Little River on April 12 have been found guilty and have been sentenced (see *GCN*, Vol. 8, No. 40).

Chris Richardson was sentenced on Oct. 6 to 25 years to life in prison for second degree murder in connection with the death of Ron Antonevich. Richardson will be eligible for parole in twenty years, according to District Attorney Dan Edwards.

See related article, page 6.

Guy Charles Osbahr, Richardson's cousin, testified for the prosecution in exchange for a lesser plea and was found guilty on Oct. 5 of involuntary manslaughter. He was given a seven-to-ten-year prison term, which will be served concurrently with a sentence he was already serving for larceny. Osbahr was on parole from a Georgia prison last spring when Antonevich was murdered.

Richardson was also sentenced to seven years imprisonment for armed robbery of Mark DeMarais, one of the sunbathers attacked, and seven years for assault with a deadly weapon, a branch three feet long and three inches thick. Richardson will serve these sentences concurrently with his murder sentence.

Richardson was also charged with attempting to kill Osbahr while the two men and their spouses were camping together this summer. Angry that Osbahr had "turned state's witness," Richardson threatened to kill him,

chased him through the woods and shot at him with a rifle.

Two counts of assault with a deadly weapon against Osbahr were dropped in plea bargaining. The district attorney has also guaranteed Osbahr protection from Richardson. The two will never be incarcerated in the same prison.

The other two assailants, Wendy Richardson, Chris Richardson's wife, and Diane Reddish, who married Osbahr this summer, were not put on trial, said the district attorney, because of a "lack of evidence."

"There was no lack of evidence," said Allen Troxler, a local gay activist who attended most of the week-long trial which began on Sept. 29. "These women were obviously accessories. The court's prejudice obviously got in the way."

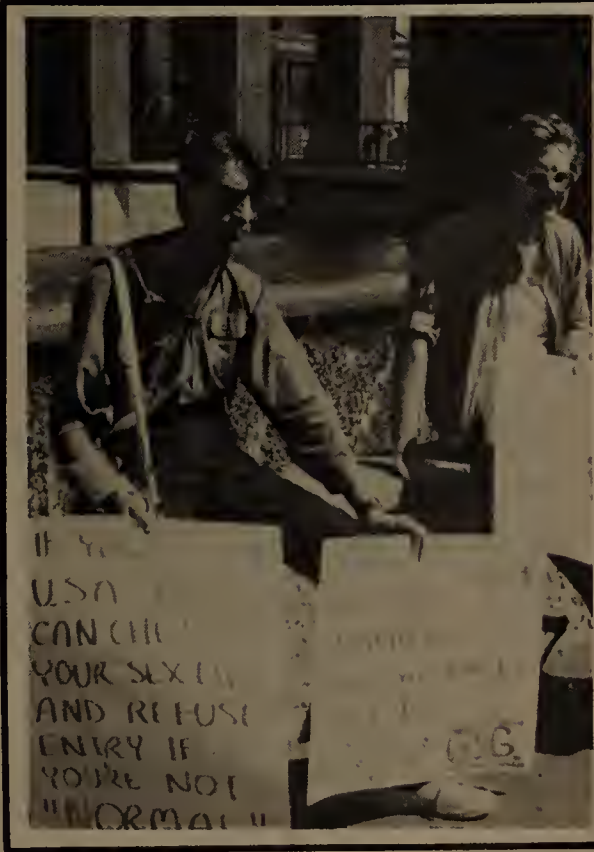
Troxler added, however, that "very few people were willing or able to testify. Most that were at the scene had fled, therefore they couldn't testify. Others, I suppose, didn't want to be public [about being gay]."

Asked why he thinks Edwards charged Richardson with less than first-degree murder, Troxler said, "I think the D.A. was very concerned about getting a conviction, especially in the wake of Greensboro [where Ku Klux Klan members who allegedly murdered four members of the Communist Workers Party at a rally last year were found innocent]; he's aware of the difficulty of getting a conviction for first-degree murder... because in North Carolina the penalty is death."

Troxler continued, "Although juries you get [for first-degree murder trials] are more conviction-prone, those juries tend to be less empathetic with gay people. Even with jurors who are into the death penalty, it is hard to get a conviction for queer bashing."

What was the rationale behind charging Osbahr with involuntary manslaughter? The coroner's report said that Antonevich died from a blow on the head. Osbahr

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"We Just Want Our Rights": Over 40 demonstrators at the U.S. Consulate in Sydney, Australia, on Friday, Sept. 25 protested the U.S. immigration policy excluding lesbians and gay men from this country (see *GCN*, Vol. 9, No. 12). As part of the demonstration, the Sydney Gay Liberation Choir sang "We Just Want Our Rights." A letter of protest was delivered to the Consulate by the Gay Solidarity Group on behalf of 19 other organizations.



"INS Is a Fascist Mess": More than 150 gay and lesbian demonstrators marched across the Golden Gate Bridge in San Francisco on Sunday, Sept. 27 to protest this country's immigration policy (see *GCN*, Vol. 9, No. 12).

# News Notes

## quote of the week

"That people who call themselves socialists are suddenly ready to grasp the banner of 'defense of the family' and prove themselves more loyal to patriarchal institutions than the New Right appals me. . . .

"If there is something we need to defend in the face of the Moral Majority, let it be the freedom to love and the sacredness of friendship. And let us have the courage to stand up for the right to experiment with the possibilities of expanding the dimensions of loving human interaction."

— Greg Calvert

"Hard-core New Rightists have visions of a patriarchal family when they talk of 'defense of the family,' but most people have something different in mind. The word 'family' is a code word for most people that conjures up images of long-lasting intimate relationships, and the place in which one generation nurtures the next. . . .

"To support family life in this way is not to idealize the family. Our message is that what people really want in family life — long-term committed, loving relationships — can be realized only through a transformation of this society along socialist and feminist lines."

— Michael P. Lerner

— From an exchange in the "Dialog" section of *In These Times* for September 30 to October 6, 1981.

## youths search

BOSTON — The Boston Alliance of Gay and Lesbian Youth (BAGLY) is looking for a new location for their office and meeting space.

BAGLY has practically exhausted its funds paying for its present downtown location. They need a centrally located space at a reasonable price, if not free.

If you can or want to help, write BAGLY at GCN, Box 10GY, 22 Bromfield St., Boston MA 02108 or call them at (617) 338-9472 after 5:00 p.m. on weekdays or after 1:00 p.m. on Saturdays.

## formal recognition

NEW YORK — The Lesbian and Gay Caucus at the Columbia University School of Social Work has been formally recognized by the school's Student Union.

The recognition follows a ruling by the student Election and Appeals Court, which asked the Union to vote on the question of recognition.

The move followed discussion by Student Union representatives of how to safeguard the privacy of gay and lesbian students who cannot come out while, at the same time, recognizing the group's right to self-determination.

The Caucus was recognized informally last February by three of the school's deans.

Writing in the school's student newsletter, members of the Caucus said, "Social work, as a profession, has always struggled with the fit of the person-in-environment. As Lesbians and Gay men, we see ourselves as multi-racial, multi-ethnic men and women, transgenerational, and some of us are physically challenged. In short, we recognize that we are anywhere between 10 and 15 percent of the general populace. We, as a Caucus, are especially sensitive to the needs of Lesbians and Gay men and we are prepared to address the individual and societal manifestations of homophobia."

## special friends

KEENE, NH — After a year of trying, a gay inn in Bellows Falls, Vermont has succeeded in placing an advertisement in the student newspaper at nearby Keene State College.

The owner of Andrews Inn told *The Open Closet*, a lesbian and gay publication in Brattleboro, Vermont, that he signed a contract last fall after showing an ad to the advertising manager of the *Equinox*. But the editor of the *Equinox* later refused to publish the ad unless the word "gay" were changed to "special friend."

The owner of the inn refused and sought for a year until he finally succeeded in having the ad published as originally worded.

The Brattleboro *Reformer* and the Bennington *Banner* have also refused to accept Andrews Inn advertisements, which, however, have been published in the Dartmouth College newspaper, the *Valley Advocate* of Amherst, Massachusetts, the New Hampshire *Times* and *Lesiure* of Keene.

## DID YOU KNOW THAT . . .

. . . many prisoners are transferred far from their homes and rarely get to see their friends, family, and children?

. . . many prisoners are not allowed to receive GCN, off our backs, Fag Rag, Sinister Wisdom, and others?

. . . many prisoners have never seen a lawyer and have little access to information about their rights?

. . . prisoners are not allowed to correspond with each other and cannot, therefore, share experiences or unionize?

. . . there are things you can do to reach out to our lesbian sisters and gay brothers in jails and prisons?

The GCN Prison Project Collective is now expanding. Some of our activities are: corresponding with prisoners; reading and condensing information from various prisoner periodicals; researching and distributing information about prisoners' rights; establishing a jailhouse lawyer network; outreaching to lesbian prisoners; making connections with prison groups around the country; cataloging our prison information into a usable resource library. And we welcome your ideas!

If you are interested in working with us call Mike or Cindy at GCN (617-426-4469) for information.

## a startling attempt

NEW YORK — The National Conference of Catholic Bishops and the U.S. Catholic Conference have challenged the constitutionality of the prohibition against intervention in political campaigns by tax-exempt organizations.

*In These Times* reports that the Church has threatened the 200-year-old tradition of separation of church and state in response to a suit filed by the Abortion Rights Mobilization (ARM), which claims the Church has repeatedly violated the law by attempting to influence elections. The ARM suit asks that the Church's tax-exempt status be removed.

ARM has called the move by the Church "a startling attempt to overthrow a traditional safeguard of church-state separation."

## erotic solidarity

CHICAGO — A one-day strike on September 29 by some 50 employees of a Chicago-based chain of adult bookstores succeeded in forcing the owners of the chain to grant the workers' demands.

Chicago *GayLife* reports that the 50 clerks and managers, 95 percent of whom are reportedly gay, dissuaded the owners of the Capitol News Agency from eliminating their policy of paying the legal fees of employees arrested during raids and of allowing breaks for meals and coffee.

Chuck Dunham, one of the striking workers, told *GayLife*, "Right now we're very happy. We now have the feeling of being respected again and treated as employees rather than non-human entities."

Dunham said the strikers' most effective weapon was the use of the media, a tactic the owners had not expected. "Management didn't think we had the guts to go to the media because we work at 'dlrty' bookstores," he said.

The workers reached the decision to strike after a meeting between the managers and a representative of the owners in which the representative said the owners would no longer pay legal fees or allow breaks. The strikers also reported rumors, later denied by the owners, that all the employees were later slated to be replaced in a purge of the "fairy kingdom" working in the stores.

Capitol News Agency is reportedly one of the largest distributors of erotica in the country. Many of its stores cater to a gay clientele.

## still pro-choice

NEW YORK — A new poll confirms earlier surveys by indicating that almost 80 percent of Americans believe abortion should be up to a woman and her physician.

Conducted jointly by the Associated Press and NBC News, the poll shows that 44 percent believe abortion is not morally wrong and 49 percent believe it is wrong. But two out of five who consider it wrong are opposed to laws against it.

Thirty-four percent of the respondents who consider themselves born-again Christians said they personally believe abortion is not wrong and 20 percent said it is wrong but should not be illegal.

Forty percent of the Roman Catholics do not believe abortion is wrong and 22 percent said it is wrong but should not be against the law.

## on the air

SAN FRANCISCO — A lesbian and gay group in this city has received a grant to produce a series of radio programs to be broadcast by 230 public radio stations.

The National Public Radio Satellite Program Development Fund has awarded \$14,695 to the National Lesbian and Gay Men's Radio Project to produce 30-minute documentaries on the Family Protection Act, U.S. immigration laws and employment discrimination against lesbians and gay men.

The programs will be produced at the studios of Western Public Radio in San Francisco.

An hour-long pilot program for the series has already been produced and distributed to the satellite network. The pilot program dealt with the response of the San Francisco gay community to the Christian right and to increasing anti-gay violence.

Lesbian and gay producers who have information and recorded material concerning the Family Protection Act, immigration policy or employment discrimination are asked to contact the producers at Western Public Radio, Fort Mason Center, Building D, San Francisco, CA 94123. Their telephone number is (415) 771-1160.

# University

Continued from page 1

outside of marriage. The strongest action, however, was taken at the University of South Florida (USF) in Tampa. There the student government passed a resolution endorsing non-marital sex and a group of students formed an organization called Sigma Epsilon Chi (SEX), whose sole and express purpose is to advocate non-marital sex. The group then applied for status as an official campus organization, thus directly challenging the university.

On Monday, Oct. 5, the Comptroller of the State of Florida, Gerald Lewis, in a letter to USF officials, gave them 48 hours from Tuesday to decide what to do about the organization and the resolution. If the university were found to be in violation of the Bush-Trask law, Lewis warned, he would cut off funding to the entire campus within 24 hours.

Thursday morning, Oct. 8, the university decided to back Sigma Epsilon Chi and to seek an injunction against Comptroller Lewis. USF Director of Student Services Michael Simmons told GCN, "If the Comptroller cuts off our funds for having violated the Trask-Bush amendment, then the university shuts down. We can't teach classes, nobody gets paid, nobody gets educated."

Asked if the university's decision could be interpreted as an endorsement of or support for gay organizations against whom the law was originally aimed, Simmons said, "I don't think so. . . . As far as the university is concerned, we're advocating the right to advocate." Asked what would happen if USF failed to obtain an injunction before the evening's deadline, Simmons replied, "I'll be calling you for a loan."

The university's action comes in the wake of legal challenges to the Bush-Trask law. Two suits were filed against the amendment itself, one by the Florida Task Force (FTF), representing a statewide coalition of thirty lesbian and gay groups, and one by the state commissioner of education, Ralph Turlington.

Florida Circuit Court Judge John Rudd ruled against Turlington late last month and upheld the amendment. Rejecting First Amendment free-speech arguments, Rudd ruled that, "In the present case, the Legislature has not prohibited speech. It has come to the decision that educational funds are to be used to educate students, not to provide recognition for, assistance to or meeting facilities for groups to advocate sexual relations.

"In this case the Legislature has

simply decided not to support a forum that affects the moral climate on state university campuses," the ruling continued.

Rudd has not ruled on the Florida Task Force's suit. Shortly after issuing his decision in the first case, he suffered heart problems and has not returned to the bench. The status of FTF's case remains in limbo.

Turlington appealed the ruling, asking that because of the significance of the case, the appeals court pass it directly to the state Supreme Court. On Oct. 2, the Appeals Court agreed to bypass the middle step and the Florida Supreme Court is expected to issue a decision by Oct. 16.

Although a ruling against the amendment in the state supreme court would eliminate the present problems on the state's campuses,

it would not come soon enough to resolve situations where a cutoff of funding has been threatened.

Officials at Florida State University attempted to secure pledges of compliance with the new law from some faculty members and campus organizations. The university backed down, however, when challenged by ACLU lawyers, who called the proposed pledges a "sexual loyalty oath" (see GCN, Vol. 9, No. 11).

Both Bush and Trask have histories of being anti-gay in the Legislature. "If homosexuals want to be homosexuals in their own homes, fine. But I don't want my taxes spent to support them," said Bush on introducing his amendment. Trask, who calls himself a born-again Christian, has introduced previous anti-gay legislation.

—filed from Boston

# Lesbian Mother Fights Loss of Visiting Rights

By Jil Clark

MEMPHIS, TN — Lesbian mother Kathleen Park is preparing to challenge her ex-husband's violation of her court-ordered visitation rights.

The judge who will hear the case on Nov. 13 is a part-time fundamentalist minister, according to Linda Clemens, Park's attorney. Circuit Court Judge Allan Highers recently made a custody award which, by his own admission, conflicted with the best interests of the children concerned in order to place them in the care of the parent who is a member of his church, the Church of Christ, Clemens told *GCN*.

"He's going to make some findings that are not supported by the truth," Clemens said. She doubts that Highers will rule in Park's favor, but she said she expects to fair better in the appellate court.

Park, a department store manager, and her lover, Sandy Tharnish, have not seen her three children in more than three months, although the court ruled in 1978 that she and Tharnish could see

them every other weekend, on alternate school vacations and one month each summer.

Kathleen Park said that, since her divorce from Michael Park in 1977, he has used her lesbianism to blackmail her into accepting whatever visitation arrangement he wanted.

She continued, "At first after our divorce I had open visitation. All I had to do was call him ahead of time.

"At the time of the divorce, I had no money for a lawyer. I just signed everything he put in front of me. I bent over backwards not to make any heat for him [about my lesbianism].

"He has scared me all these past years about my being a lesbian. He's said, 'If you don't do as I tell you, you won't ever see the kids again. Then he got married and we went back to the lawyer to get visitation set. He decided then, of course, that it was okay for me to have them over the weekend. Now that he wanted to be with his wife, he didn't mind if they were here overnight."

Clements commented, "The only thing they [Park and her lover] have done wrong in the court's eyes is the same thing that works against unmarried heterosexual couples in custody cases: they slept in the same bed while the children were visiting. That's why the ACLU won't touch the case: they know they can't win...because the court has as extraordinary interest in marriage.

"But the court has no right to enter into this," she continued. "They [Park and Tharnish] don't paw each other and kiss in front of the kids. They don't even do the normal embracing that women do when they have been away from each other a couple of days because they're afraid of disturbing the kids."

Michael Park successfully sued Kathleen Park for more child support last spring. A few months later, he stopped letting her see the children.

According to Kathleen Park, her children, ten-year-old Michael, seven-year-old Brian and five-year-old Christine, want to

live with her. "My two littlest ones don't say much but they have expressed some feeling about wanting to be with me. My oldest, little Mike, is just biding his time until he gets to be with me. There wasn't a day when I went out there that he didn't say that he wishes he could come live with me.

"They may be young, but they've got feelings. Their hate for their father is growing — I don't want that."

Parks added that her ex-husband has tried to keep her from contacting them by phone as well. "I don't even bother calling them anymore. He tells me, 'They're eating, they can't come to the phone right now. Little Mike tells me they aren't allowed to call me either.'"

Park said that early last summer, "I would arrive for a scheduled visit and frequently he'd have taken them off for the day somewhere. He's never actually said, 'You can't see them because you're a lesbian.' I think he's jealous and frightened of our closeness to the kids. I don't know what kind of father he is now, but when we were married he didn't give them much attention."

After Michael, Jr. ran away to see his mother last spring, his father had him admitted to Lakeside Mental Hospital. The boy has a "severe learning disability" and a volatile temper, which, according to his mother, were being treated before his father committed him.

Kathleen Park told *Gaze*, a local lesbian and gay male paper, that her ex-husband and the boy's psychiatrist have purposely left her out of the boy's treatment program at Lakeside and that the two are "doing everything possible to make little Michael's hospitaliza-

tion seem like my fault. They say things aren't stable in our home, but with these changes, how can children feel stable?" she asked, referring to the ex-husband's last minute cancellations of the children's scheduled visits with their mother.

Clemens said the boy's psychiatrist agreed to include Kathleen Park in the boy's family therapy at Lakeside. However, Park said she felt "badgered" by her husband and the psychiatrist during the sessions and that the focus of the sessions was on her sexual orientation rather than on her son's learning disabilities.

Park told *GCN* that little Mike's problems are exacerbated by his having to live with his father and stepmother who, she said, hates the boy.

Clemens said she does not think the court will buy the father's theory that his son's emotional difficulties are caused by his mother's lesbianism.

Parks added that she is concerned about the effect that her husband's anti-lesbian attitude is having on her children. "At the age of three, one of the children was asking me why I didn't like men. She didn't think that up herself. They ask me things like why don't I wear dresses. Michael once said I was 'bad.'"

Asked why she is pursuing only visitation instead of custody, Park replied, "I'd love to have custody of my children, but this is the best I can hope for for now.

"I recently met a girl who was getting a divorce," she added. "I told her to keep her mouth shut [about being a lesbian]...if she doesn't want to lose her children. But then I thought about it. I can't live a lie. If I was ashamed I'd still be married." *filed from Boston*

## S.F. Gay Paper Bankrupt

By Larry Goldsmith

SAN FRANCISCO — Amidst a whirlwind of complicated legal battles, the *Sentinel*, a San Francisco-based gay newspaper, has ceased publication after being declared bankrupt in federal court on September 11.

Judge Lloyd King granted a request by the paper's creditors for a so-called "Chapter Seven" bankruptcy and placed the corporation in the hands of Edward Walsh, a court-appointed trustee, until the remaining assets can be appraised.

The *Sentinel* had faced serious financial and managerial difficulties for at least a year. On November 4, 1980 the paper filed for a "Chapter 11" bankruptcy, a procedure which allows a financially-troubled corporation a temporary period of insulation from debts to try to set its affairs in order. At that time, the *Sentinel* owed more than \$120,000 to various creditors, including approximately \$40,000 to the Internal Revenue Service for back taxes and penalties.

But Charles Lee Morris, publisher of the *Sentinel* and sole shareholder in the corporation which owns it, evidently couldn't bring the paper out of its troubles.

Dean Pasvankias, attorney for the Sentinel Communications Corporation, offered *GCN* his explanation of the paper's indebtedness. "They had some employee difficulties...There was a disruption of the paper, in collection of accounts receivable. Some employees left all at once and the company wasn't able to replace them in time to catch up with all the work that should have been done. And also the general recession has probably made the collection of their accounts receivable a little bit more difficult than usual, so they've had to write off maybe a little bit more in accounts receivable than they expected to."

But several other sources, including former *Sentinel* employees and others involved in gay journalism, told *GCN* that the paper died because of poor management.

"He had nine employees and he drew a heavy salary himself," said Paul Hardman, publisher of the *San Francisco Voice*. "There's just so much income, and so much revenue."

Hardman has himself expressed interest in purchasing the *Sentinel*. Dick Pabich, a partner in a San Francisco advertising agency, has also reportedly made a bid for the

paper. But the ownership of the paper's name remains mired in legal complexities and must be settled before the paper's assets can be liquidated to satisfy its creditors.

Morris claims that when he bought the newspaper's controlling corporation in 1978, he did so under an agreement which entitled him to personal ownership of the name until the corporation earned enough money to repay his investment. Morris now claims that since the debt was never repaid, the paper's name remains his personal property and cannot be considered a part of the corporate assets.

But the paper's creditors claim that this agreement was improperly executed, and that the name is actually one of the paper's most valuable remaining assets. The creditors seek to sell the name in order to regain some of their lost money.

Morris has failed on several occasions to appear in court, citing chronic illnesses which have required hospitalization. A trial has been set for October 8, however, at which Morris must appear to represent his case.

— *filed from Boston*

## House Vote

Continued from page 1

cal groups. GRNL Legislative Assistant Susan Green says the defeat is not an indication of insufficient work by the lesbian and gay organizations. "I really feel good about the effort we put into it," she commented.

"What happened," Green told *GCN*, "was that a lot of [legislators] just lost their spines. They were really scared that Moral Majority was going to pressure them right out of the next election."

Green added that there was no clear pattern to the vote since other issues, particularly the question of DC home rule, were involved. A number of DC City Council decisions not involving criminal law have recently been vetoed by Congress.

Max Miller, an aide to Rep. Ron Dellums (D-CA), who led the fight against the congressional veto, said the vote was an example of the "paternalistic repression" Congress exercises over the District. "The animus underlying the vote," he told *GCN*, "was a combination of transient fear of the Moral Majority on the one hand and a cheap shot against the black resident majority in the District."

The congressional Black Caucus was unanimously opposed to the congressional veto of the City Council decision, a position Green attributes to support for both lesbian and gay rights and DC home rule.

Miller charged Rep. Philip Crane (R-IL), who initiated and led the fight within Congress against the law reform, with "verbal hypocrisy" in his arguments and most observers agree that the Moral Majority's claims about the effect of the changes were inaccurate. "They distorted the effect of the law to such an extent," Green said, "that you could hardly recognize it."

A full-page advertisement in the

September 21 *Moral Majority Report*, which has a circulation of over one million, claimed incorrectly, for example, that the measure would legalize seduction of a child by a teacher, would repeal the statute against sex in public and would decriminalize sex with animals.

A mailing by Christian Voice of Pasadena, California, claimed the reform would "remove any criminal penalties for perverted and sinful sexual acts."

— *filed from Boston*

## Durham

Continued from page 1

testified that he shoved Antonevich in the face and that Antonevich lost his balance, fell and cracked his head on a rock.

Troxler said that sexual and political issues were not addressed in the trial. None of the jurors could utter the word "homosexual" during jury selection, Troxler said, "so I suspect they maintained this silence in the jury room, too. So it doesn't feel to me like we [lesbians and gay men] have been on trial here."

There remains some doubt here about whether Antonevich was gay. He was sunbathing that afternoon along the section of the Little River that is known to all to be frequented by gay people; some gay men here have said that they had seen him in gay male establishments in the area. Nevertheless, his wife and some family friends maintain that he was straight.

Said Troxler, "The D.A. said after the trial that the most tragic thing of all was that this man was totally innocent. That's like the response of some people in Paris last year to the bombing of a synagogue there. To them the real tragedy was that the explosion killed innocent passers-by — as well as Jews."

— *filed from Boston*



A first: Mary Morgan, prominent lesbian and gay rights attorney, during the recent ceremony at which she was sworn in as the nation's first openly lesbian judge. With her are John Molinari, president of the San Francisco Board of Supervisors, and Rose Bird, Chief Justice of the California Supreme Court. Governor Edmund Brown on Aug. 26 announced the appointment of Morgan to the San Francisco Municipal Court (see *GCN*, Vol. 9, No. 8).

Rink

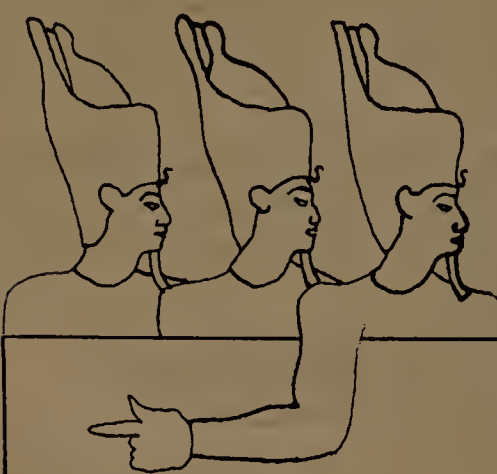
# Community Voices

## writing to prisoners the real thing

Friends:  
Because prisoners receive only slave wages (if they work at all), I've found it helpful to do the following in my correspondence:  
—Always enclose a stamped envelope. If I enclose extra or loose stamps, I mention their presence in the letter to help make sure the stamps don't get "lost" when the letter is checked by prison staff.  
—Since we all get junk mail, I take the business reply envelopes and cover the printed front with a strip of brown postal sealing tape. I can send 15 to 30 such envelopes to prisoners a month for their own use and distribution to others who need them.  
—In my present job, I'm able to retrieve discarded computer printout paper and I trim the sheets to 8½x11 size. With each letter I can enclose up to about six sheets without raising my own postage, and I often can send packets of this paper to prison writers or researchers.  
Regards,  
David Sonenschein  
Austin, TX  
*A note:*  
*One should check with the prisoner before sending any material, even stamps. Prisons have odd rules, and some do not allow anything to be enclosed, or require printed envelopes to be sent rather than loose stamps. Each prison has its own peculiar rules.*

## drawing the line

Hiya folks,  
I enjoyed Jan Suter's stimulating discussion on fascism and eroticism (*GCN*, Sept. 26). I'd like to add a fourth reason to his three as to why someone (myself) found the *Drummer* article objectionable: My own painful experience with life has led me to different conclusions than Suter. And thus I have set different limits on what I will accept.  
The pictures accompanying the *Drummer* article showed a handsome, sexy Nazi in front of a six foot swastika covering the wall. The message which I receive is: Jew-killers are erotic.  
And while I have always aggressively opposed censorship (especially state censorship), I personally would have removed that issue from the shelves if I was a bookstore owner. I have drawn my line.  
Sincerely,  
satya littlebear  
Oakland, CA  
P.S. The exchange of ideas in *GCN* is wonderful. The open discussion of controversial subjects can only strengthen our community, rather than dividing it. Also Nancy Wechsler's article on porno was fabulous.



While you're waiting for your special message from *GCN* to arrive, perhaps you are wondering what these Egyptians mean. All we know is that we asked one of our volunteer artists, Michael Brodeur, to draw an arrow. In the spirit of that *extra* care that our friends always give us, he drew this elegant design.  
You can do something elegant for *GCN* too — watch for your special message.

Dear *GCN*:  
I'm writing in response to Anne Peticolas' letter (*GCN* 10/10/81), in which she expressed outrage at the idea that a woman who admitted having sexual feelings toward men could call herself a lesbian. The idea that only certain women are deserving of the title "lesbian" brought back memories for me — memories of ideas I'd grappled with when I was first coming out. I'd gotten the idea in my somehow that only certain women could be "real lesbians." Either you had it or you didn't. I was terrified that I would find out I wasn't a "real" lesbian; instead I would be doomed to live out my life in misery, forcing myself to have sexual relationships with men. Finally, I brought my question, "how do I know if I'm a Real Lesbian" to an older, experienced lesbian couple. Their answer was this: "If you want to be a lesbian, they you *are* a lesbian." A simple truth, but one that seems to get lost in the complexities of our large, diverse community.  
When women take it upon themselves to decide who qualifies as a "real" lesbian it can have some very harmful effects. That idea implies that some women don't deserve the support of the community. It causes women to censor their thoughts and fantasies. We fear we'll lose our friends and our community if we have a sexual encounter with (gasp!) a member of the opposite sex. As long as we're still basically queer, we know we can count on very little, if any, support from the straight world. The thought of being ostracized from our community can be terrifying. Therefore, when I read the article Petricolas refers to in her letter ("An Interview with Five Fag-Hagging Women," from the Sex Issue of Heresies) I was grateful to the women who were brave enough to share their sexual fantasies and needs — desires for women, for gay men, for s/m relationships. That article helped me to feel a little more free to relax and explore my own thoughts.  
The lesbian and gay community is wonderfully diverse. It's important that we try to accept all the ways we are. We need to expand — not narrow — our definitions of what a "lesbian" is, what a "gay man" is, what a "sexual minority" is, so that all of us can be included, and we can provide the support for ourselves, emotional and otherwise, that we need to survive in this crazy world.  
Lynne Levine  
Somerville, MA

## more if/less if/ what if

Dear *GCN*,  
I am ashamed and appalled at a situation that happened not only to myself, but to Sweet Honey in the Rock and other women at the concert. I am a lesbian mother with two children and self-supporting and my lover also has two children and is unemployed at the present time.  
I went to the Strand Theater three days after tickets went on sale, and asked what kind of tickets they had left. I was told only upper balcony, and paid full price (\$15 for two tickets) for my tickets.  
The evening of the concert my lover and I met two women friends who were standing in line to purchase tickets that same evening of the concert. At intermission break we met these same two women in the lobby and found out they had gotten mezzanine seats at \$8 (a ticket) saying they were low-income. Neither one of these women support any children and both women work full-time jobs. It made me very angry and ashamed to actually see women in the community stealing from the women's community.  
I do believe low-income tickets should be provided for those who are low-income, but let's ask these women for proof. As it was, Sweet Honey needed to take a collection for not meeting their quota.  
Kathy Fidler Van Riper  
Dorchester, MA

***GCN* welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield Street, Boston, MA 02108.**

## queers vs. disneyland

Dear *GCN*  
My fight for individual freedom began ten years ago when I refused to stand and recite the Pledge of Allegiance in the fifth grade. My teacher was very unhappy and threatened me with an "unsatisfactory" grade in citizenship. With the help of my parents, I fought with school administrators and received a satisfactory grade. My message to other students was that I could be proud to be an American without reciting the Pledge day in and day out; that I had the right, in this country, not to recite the Pledge.  
In the sixth grade, I refused to bow my head for silent prayer during the lunch hour, telling administrators that it was in violation of Separation of Church and State laws. Two victories won in two years. I was very proud of my accomplishments.  
In junior and senior high school, I continued fighting for my rights and the rights of other students. In junior high school, I distributed student rights pamphlets to fellow students and was called "rebel" for standing up for what I thought was right. The school administration was searching lockers at will, paddling students for every conceivable reason and was hostile to those who were vocal. I thought to myself that after high school, things would get better, that I would have an opportunity to make a living and be free. Much to my dismay, I was dead wrong, for society continues to oppress me and others who do not fit the so-called 'norm' in this country.  
Last September, I took a close male friend of mine to Disneyland to celebrate our friendship and our comradeship. I asked him to dance with me on the Tomorrowland Terrace and he accepted my invitation. After five minutes of "disco dancing" we were surrounded by five security officers and removed from the dance floor. The security officers told us that members of the same sex are prohibited from dancing together in the Magic Kingdom. Shortly after an interrogation, we were escorted from the park.  
We brought suit against Disneyland for violating the Unruh Civil Rights Act, which prohibits business establishments from discriminating against its patrons on the basis of sex and other factors. Our lawsuit, Exler Vs. Disneyland, is currently pending in the Fourth District Court of Appeals in San Bernardino. We lost our first round in Orange County Superior Court when Judge John Trotter ruled that, "...the freedom to believe in a certain way is absolutely privileged but that the freedom to act can NEVER be absolute. Certain conduct can and should be controlled by society."

## cracks in solidarity day

*GCN*,  
Here is money for a subscription renewal of 25 weeks. I am still very pleased with your wonderful paper.  
Here are some recent thoughts about issues: I am surprised at the negative response of male readers about the lesbian content in *GCN*! I also really enjoyed the "Male Feminist" article about a month ago. It had me laughing my head off in recognition.  
Also, your article this week (October 3) about the Solidarity March reported "No incidents." Well, I have one ongoing incident to report. I arrived late (around 3:00) to the rally and went over the GAY RIGHTS NOW banner to see the turnout. There were about 15 or so gay people still milling around the signs (there were two — one union-gay and one gay rights sign.) Loosely encircling these lesbians and gays (about two thirds women) were maybe 25 union members (I mainly remember iron workers and machinists from their jackets). There were many short shouting matches, and a few very confrontative heated discussions between them and the gays and lesbians that lasted as long as 15 minutes. Examples: One man confronting a lesbian about why she's here when this is a *union* march (No questions like that to the ERA, or NAACP marchers, mind you!) Another claimed that the TV cameras would focus on the gay banners and the march will be discredited. One angry man tramped up to the banner, grabbed the top of it and pulled it down. A very courageous and patient group of lesbians helped to try to "calm him down" and further try to educate this group. Needless to say, most of these men were holding beer cans and acting semi-intoxicated. They also followed the

After nationwide publicity, I was fired from my job as a typist with the County of Orange. I received prejudicial treatment from my supervisors, so I charged the county with firing me for being openly gay. I fought for several months just to get a hearing. The entire arbitration process was a sham and after seven months I did get a hearing before a conservative retired Orange County Superior Court judge who denied me reinstatement and back pay. This decision went unpublicized; the press was informed about the decision.  
Some would think that the gay and lesbian community would be supportive of my battle for human rights. To my surprise, they have been extremely critical and upset with my openness. Although my lawsuit has received endorsements from authors, actors and organizations throughout the United States, many well-known attorneys and civil liberties groups have condemned me for my actions.  
Just because I took a stand, in this "free" country, I was fired from my job, lost friends, and came close to committing suicide. I was so naive as to think that there existed, a gay liberation movement in California when in reality, gay liberation is a fantasy in this great state. I have contacted 75 organizations throughout California and either received no response or letters of condemnation.  
My personal needs have been destroyed because many people believe I am superhuman; able to cope with life's struggles. Because I am so active, others look up to me and do not perceive that I have wants and needs just like other human beings. It's time that my pain be shared so that my brothers and sisters can learn from my struggle to be free and my struggle to live.  
The most relevant thing I have learned from my activism is that a deep rooted homophobia does exist amongst my gay brothers and lesbians sisters everywhere; that until we stop fighting amongst ourselves, stop oppressing ourselves, and seek cure of our own homophobia, we will never enjoy equal rights.  
A word of wisdom to those who are fighting or want to fight for freedom:  
Freedom cannot be taken for granted. It is something which takes years of activism, sacrifice and strength to ever materialize.  
Theodore Herzl once said, "If I am not for myself who will be for me? If I am only for myself, what am I? And if not now, then when?"  
Andrew Ross Exler  
Fullerton, CA

## gays & the swp

Dear *GCN*,  
I am writing in response to a letter by Linda Gwizdak, "Gays in the S.W.P.", (*GCN* Vol. 9, No. 10). She is angry at the women in the S.W.P. for having the audacity to report on their work in the women's movement to their party branch as a whole, including the men. It is odd that she would expect anything less. As long as information from a specific meeting is placed in general terms so as to inform the membership of the nature of discussion and debate, then no "grave breach of trust" has taken place.  
No organization can function properly unless all its members (regardless of sex) are informed as to the work it is doing.  
She also believes the charge that there are no lesbians or gays in the party. I would love to know who started that one. As a supporter of the party, I personally have met MANY lesbian and gay S.W.P. members and I am impressed with the work they have done in the gay rights movement. I remain a supporter today precisely because of their analysis of the struggle for lesbian and gay rights and its relation to the socialist revolution.  
Glen Munroe  
New Orleans, LA

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(p.8)

July 13-26, 1981

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### Homosexual Panic at the Soho News

The Soho News failed its special gay pride issue last week and published it instead in a new format that seeks to downplay coverage of gay news and political news. The action followed a major attack on the paper's content.



### The New Legacy of Allard Lowenstein

by Larry Bush



Four Views

## In The Native.

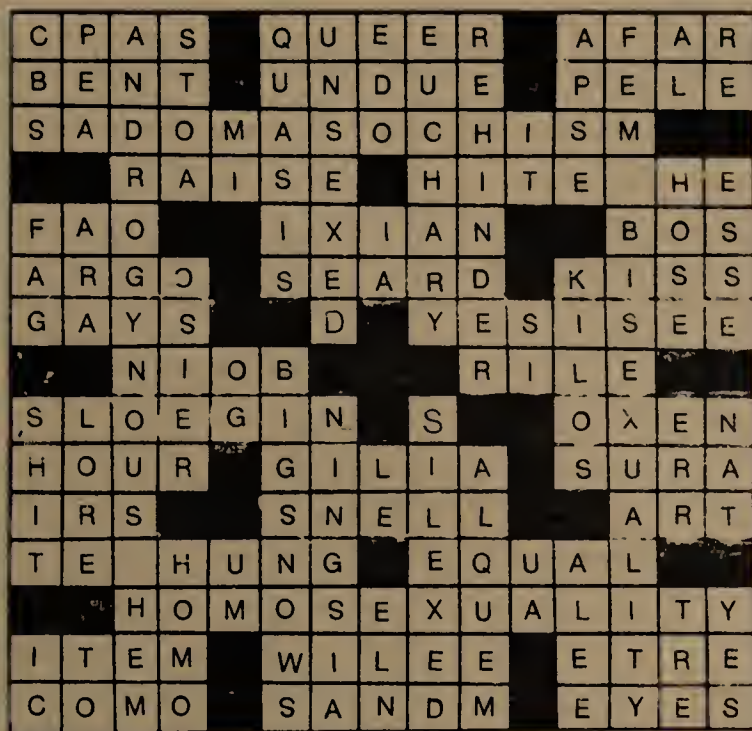
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# Crossword



### Correction!

The photo of Audre Lorde which accompanied the article about Cauldron Experimental Theater in Volume 9, No. 11, was by Sue Dorfman.

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**GayCommunityNews**

# The Trial of a Queer-Basher: Our Collective Nightmare

By Carl Wittman

DURHAM, NC — On a sunny Sunday afternoon in April, 1981, one man died and three others were beaten at a swimming hole on the Little River north of here. Days later two men and two women were charged with murder, assault and armed robbery. The prime assailant, Chris Richardson, was tried on those charges last week.

The trial of Chris Richardson has been a major event for the gay community in central North Carolina. Last spring, when he murdered Ron Antonevitch, a 46-year-old handicapped man and assaulted three other men on a queer-beating rampage, it was the catalyst of major demonstrations and rallies and the drawing together of the gay and lesbian communities in Durham and nearby Chapel Hill and Raleigh. North Carolina's first Gay Pride March was largely inspired by the beatings. The events this spring and the pending charges have weighed on us — a bad dream not easily forgotten.

The trial itself has brought back to life not just the awful details but the network of communication we formed in the spring and the sense of the importance of the event. Everyone is mindful of the Dan White trial in San Francisco and of the Klan trials in Greensboro.

So we watched carefully as the trial took shape. It is strange to be rooting for the State. The State, which outlaws homosexuality. The State, which has arrested dozens of gay men recently on the streets of the state capital, entrapping them to "unnatural acts." The State, which finds that lesbians are not fit to mother their children.

But we are with the State on this one. The District Attorney cares about prosecuting the crime and, after more than one meeting with gay activists, knows that this trial matters to us. We all agree that an acquittal or a slap on the wrist would mean "open season" on queers. He was, it seems, outraged by the incident and earlier he had declared he would go for the death penalty.

The pretrial motions have been completed. The most important was a change of venue motion made by the defense. It was predicated on the view that so much publicity had occurred in Durham County that a fair jury could not be found. The motion was denied, much to our relief: not only would it have been inconvenient to commute some distance to the trial, but it undoubtedly would have been moved to a rural and far more conservative county.

There were major negotiations concerning plea bargaining. Osbahr, the other prime assailant, and two others in the gang, were permitted to plead guilty to lesser charges in exchange for their testimony at Richardson's trial.

And finally, the D.A. decided to pursue a second-degree murder charge against Richardson, not the first-degree charge he had originally sought. So capital punishment ceased to be an issue in the case. Again we sighed with relief.

And so, last week, the trial opened. "Motion denied," says Judge Martin emphatically. Robert Brown is the attorney for the man on trial and he has asked for two additional peremptory challenges. He's used up all of his six challenges, knocking off the most outspoken, intelligent jurors. Mrs. Perry had candidly recalled, "There were supposedly some homosexuals on the Little River; someone intimidated them; hit them, put 'em in the water. It's too bad something like that has happened." She was challenged by Brown. Mr. McRae thought that if homosexuality had caused one group to approach the other, "then homosexuality has a part in this case." He too was dismissed by Brown. Mr. Besser didn't remember details, but strongly felt it was "a terrible thing to do." He was challenged by Brown.

But Mr. Brown has run out of challenges. He's stuck now with two jurors he'd like to get off the jury. He tries again, "Your Honor, I move that Mrs. Love and Mrs. Kennedy be removed for cause."

"Motion denied."

Mrs. Love is a black woman who has worked in a dry-cleaning establishment all her life and is retired now. She's like the old women that were the backbone of the civil rights movement: simple, honest, sensitive. You'd think after all these years of work, all these years of injustice, women like her would be worn out, bitter. But no, there's a capacity for justice which seems more developed than anywhere else I've ever seen. It was embarrassing when Brown was interrogating her in the jury selection: middle-class black professional, with contempt for the wisdom of Mrs. Love, described to me once as "motherwit."

He tried for 15 minutes to foul her up. She said that the case had "upset me a lot," "couldn't sleep." She had pondered a lot: "Who had done a thing like that?" She wondered if they were black or white. Yes, she felt the same way now. Brown suggested she wouldn't be able to put her feelings aside in considering the facts as presented. She said, "Yes." "Yes, what?" "Yes, I could be fair." "But you were upset?" "Yes. I feel the same way now." "So you couldn't put aside your feelings?" "I can be fair."

Brown was as irked by Mrs. Kennedy, the other black woman on the jury. She is probably the richest, and perhaps the best educated, person in the courtroom. Her husband is president of North Carolina Mutual Life Insurance Company, the pride of Durham's black bourgeoisie. In contrast to Mrs. Love, who said she had "tried to keep up with the case," Mrs. Kennedy saw it on TV back in April and had avoided reading about in the papers. "I felt like I'd not be interested in it." When pressed, she became a bit short and concluded the exchange by saying that it just was not a priority for her. She's a registered nurse, has taught college, is active in the NAACP and the YWCA. The tension bristled between her and Mr. Brown at one point, when he asked her, "Do you have trouble with . . . ?" Taking exception to his idiomatic TV slang, she said, "Could you please rephrase that question?"

Brown has consistently removed prospective jurors for intel-

ligence, civic interests, earnestness, good memory. One wonders what all the huff was in high school about civics. I remember being told about good citizenship: read the papers, discuss current events, make informed opinions, volunteer your time and thought to civic concerns. Not here; in the name of "blind justice" and an "unprejudiced jury," we find that the defense (and the judge as well) rejects jurors if they have read about the case much, if they remember too much of what they read, if they have talked about it at the time, and, worst of all, if they have formed an opinion about it. There is an equation between having an opinion and being prejudiced.

Besides Mrs. Kennedy and Mrs. Love, who else is on this jury, after a day and a half of culling? Two black men. Mr. Jackson is a school janitor, and is as invisible on the jury box as he must be in the school corridors. Mr. Freeman is a counselor at the local black state university. The D.A. likes these middle-class black jurors: they've fought hard to get up in the world, and they don't want crime — they vote for convictions. Let us hope that Mr. Freeman is more hostile to second-degree murder than to homosexuality, also a crime here in North Carolina.

Of the eight whites, five are women: a young sour-faced secretary at Duke Law School, who slouches throughout the trial; an older woman, sitting very upright, who now keeps books for her husband's construction firms, but was a legal secretary back in the 60s; the physical therapist who claims no opinions on the case, but dresses more comfortably and with less make-up than the others; the housewife with a kind and intelligent face; and finally, the furniture store bookkeeper, who's had us all worried — but during the detailing of the murder, she was fighting back the tears. All are married, none has said much to characterize herself.

Three white men complete the jury: a family man who often takes his kids to the Little River for picnics; a heavy young man who has inherited some kind of family business, but has always wanted to be a policeman; and a retired construction worker who remembers the case and said, "See how foolish it is, people doing them things."

Altogether, it isn't an unrepresentative jury in terms of age, class, race. Any one of them, save Mrs. Kennedy, might be seen on Saturday afternoon at the Northgate Shopping Mall. No single people, no intellectuals, no non-conformists. All five prospective jurors who mentioned that homosexuality played a role in the case were removed. Mrs. Harris came closest to being a "sympathetic liberal" — but in a pang of conscience, she spoke up a day after she'd been seated, and told the judge, "I remember more of this case than I did yesterday, and I think he's probably guilty of something." She was excused, by the judge, for cause.



Race complicates everything in America, even things which aren't primarily about race. From the first day of the trial, the racial sub-text is buzzing in my ear. Here we have a white queer-basher being represented by a court-appointed black lawyer. A white lawyer represents the State. In the early days of the trial, the comparison was embarrassing. It felt so clear that this was a white institution, set up by white men's rules, and this poorly educated young black lawyer was simply unequipped to cope. He was boring, he forgot salient facts, he seemed to have no sense of strategy.

Assisting Mr. Brown, however, was his reputable law partner, Micky Michaux. He recently made headlines locally, when in his last days as Federal District Attorney, he recommended that the Justice Department prosecute the exonerated Greensboro Klansmen on federal charges. Michaux is reputed to be running for Congress next year, and a black like Michaux would increase North Carolina's liberal congressional delegation from zero to one. But it is hard to imagine voting for a lawyer defending queer-bashers — would Michaux defend Klansmen, too?

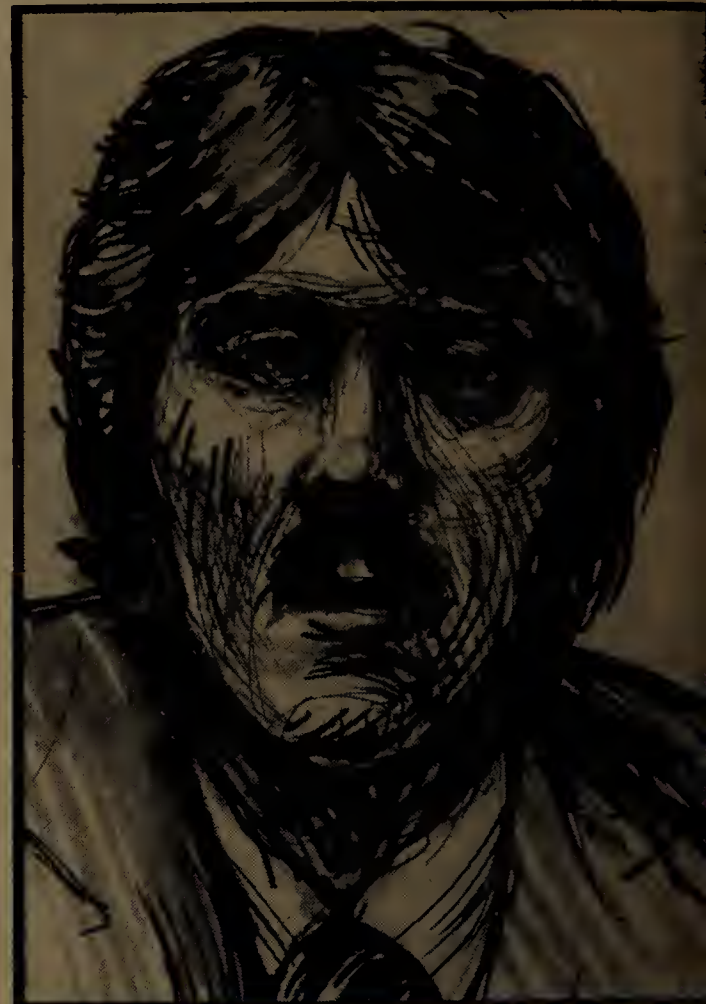
As the trial proceeds, however, Michaux stops attending and Brown transforms himself, looking less and less like a dumb bunny and more like a weasel. On the third day of the trial, he begins his defense. He doesn't limit himself merely to finding the cracks in the D.A.'s case, but instead fabricates an incredible Rube Goldberg story, painting the queer-bashers as sweet-tempered picnickers, bullied into self-defense by these indecent queers.

Brown's first witness is Osbahr's wife, who is young and epileptic; the D.A. has chosen not to call her. But Brown has her up at the witness stand. "Are you weak?" "Yes." "Would you like a few minutes to compose yourself?" She staggers from the stand and has a seizure, falling to the floor. The jury is dismissed from the room and the D.A. hisses loudly to Brown, "I hope you are pleased with yourself."

It is Richardson's rehearsed story, however, that reveals Brown's total contempt for the truth. Richardson was born yesterday — just out to enjoy the sun. "Naked men all over those rocks," he observes. Didn't expect naked men to be there. He describes the beatings of Penny and then DeMarais and Jones as if they were little altercations, more confusing than anything else. Richardson wants to leave, but the homosexuals shake their private parts at the girls. He's confused, but thinks, "Why should we leave, we haven't done anything wrong." The final twist is the encounter with Antonevitch: instead of the blood, the brutal beating, the queer-hating epithets, instead we have Antonevitch reaching for his gun, and poor Richardson thinking, "I'm going to die. Oh my god, we are going to be shot." This story is Brown's lowest hour.

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"A bunch of queers." "I'm going to get your motherfucking asses, you faggots." "I'm going to kill your motherfucking queer ass." "Do you want to die, you motherfucking faggots?" It's not as if explicit references to homosexuality are



The defendant, Chris Richardson.

absent from the trial record. Some prospective jurors remembered that the people at the river were homosexuals. The defense attorney "slips" once in his summation and mentions that "disgusting acts" provoked his client's righteous indignation. And the epithets noted above have been quoted freely by witnesses to the beatings. For us, there has never been any doubt about the central theme of the case: queer-bashing clear and simple.

But nobody wants to talk about it.

Not the defense; perhaps it is in bad taste these days to be rabidly anti-homosexual, at least in a public courtroom. Even at the Jerry Falwell Rally in nearby Raleigh last month, they testified about loving homosexuals and caring for their civil rights, as long as they weren't blatant. Perhaps it would look bad to the jury if the murder looked too rabid. A persuasive defense strategy might even have been to keep homosexuality hovering in the background. Why, indeed, would these picnickers have gone on this rampage of violence, if they had not been provoked by the unnameable, the unthinkable?

Not the D.A.; off the record, the D.A. sees the case as the convergence of a number of independent factors, homosexuality being only one of them. He hears us when we tell him that queer-beating is an increasingly fashionable sport and that it has some correlation with more respectable homophobia (Falwell, Anita Bryant, Helms). But he's chosen to make his case on the simple facts: some people were beaten, here are their assailants. He thinks that the case is so strong that whatever anti-homosexual bias the jurors might have will be insignificant. Surely not worth inquiring about.

Not the gay witnesses; of the numerous gay men at the river that day, four are testifying. Three of them were assaulted. All of them are following the D.A.'s game plan, and neither he nor the defense attorney asks them why they were assaulted, or indeed even if they are homosexuals.

The closest we come to some honesty about homosexuality is the testimony of Mark and Darrel: yes, they live together now; yes, they came to the river that day, together; one of them carried the Scrabble game and dufflebag; the other brought cooler and blankets. "Did you come to the courthouse together?" intones the defense attorney in his insinuating way. "Did you talk about it (the case) last night?" What in heaven's name is inside Brown's small smutty mind — is he fascinated with the thought that these men not only do awful things in bed but actually look each other in the eyes afterwards and talk about other things? How shameless. In his tone of voice Brown implies that there is something suspenseful and even conspiratorial in two men living together, talking together, admitting as much.

What do the jurors see? What do they know? What do they think? I wish for a moment that Mark would break loose from the D.A. and tell the jury about gay culture, tell them the things that are obvious to us.

For in our minds, there's no doubt about it: these men on the witness stand are gay. They look gay, act gay. It's not that nobody else takes a Scrabble set or a pillow to the swimming hole. It's not that nobody else wears New Orleans sunglasses. But somehow the rest of the courtroom is a bit surprised — and we aren't — when Mark says he didn't return the volley of abuse. When he hides behind a tree to protect himself instead of slugging it out, we aren't surprised. When Darrel demonstrates to the courtroom exactly how Richardson wielded the club, it's clear he was never on the high school team.

The defense attorney wants to know exactly how many of the men at the beach Darrel knew. Well, Judge, Darrel had no knowledge of all the gay men there, in a way that you or Mr. Brown or the D.A. wouldn't know about. Darrel was new in town, but it was no coincidence that he was at the gay swimming hole. He was there because he was gay, and he was assaulted because he was gay.

We talk at the lunch break about self-defense. What gay person doesn't wonder, hearing the details of the attack, *what would I have done?* We are not a violent people, but what about protecting ourselves? There was one gay man there that afternoon who didn't run away as the rampage of beating continued. He threw rocks at Richardson, shouting, "Fight me instead" as Richardson prepared to club the helpless, cornered handicapped Antonevitch. And someone else apparently ran t

a car to get a gun, firing warning shots into the air.

Might there have been a way to prevent the violence? What changes in our community would be required for the dozen or so men there to have protected each other? Disturbing questions we ponder over lunch, after seeing the assailants safely in captivity, disarmed and mute. How might each of us have reacted, *in situ* with clubs and all?

North Carolina is Christian country. The Bible thumpers and the Moral Majority, churches at every streetcorner, who is your minister? But even on the progressive side, Christianity is far more present than in the North, the West, anywhere I've ever lived. the MCC, the liberal church, God is on Our Side. And in this ugly set of events, Christian symbolism asserts itself in my Godless mind. *Agnus Dei*, I keep thinking, Lamb of God. Here is this picture of innocence: Antonevitch, married to a good and simple woman, taking care of both her and their hydrocephalic child, sitting at the river near what are presumably his people. Forty-six years old, heart patient, on medication, reading a book. Within minutes he is asked if he wants to die and is clubbed and held under the water. The blood-soaked pool three days later is bright red, still. At the hospital before he went into a coma, he moaned over and over, "Oh, God, oh, God, I'm dying, somebody help me." Over and over. At the river, a witness 25 yards away heard him plead for his life, saying, "What did I do to you?"

Richardson had told Antonevitch: "If you don't want to die, you'd better cross the river." With his heart condition, he couldn't swim. Cross the river, Antonevitch.

The D.A. is examining Robert Teague, one of the gang of people who tailed along behind Richardson. Teague is young, slow-witted, he'll say anything to get out of trouble, get this interrogation over with. "Yes, sir. Yes, sir." He sits there, contrite, just as he must have done in the vice-principal's office, saying, "Yes, I did it, I'm sorry." Perhaps it is that humiliation that he is revenging when he suggests that the gang sneak up on the queers from behind, as he learned in basic training. But the D.A. pushes Teague, time and time again. "And THEN what happened?" "And THEN what happened?" "And THEN what happened?" Each time more awful things come out of Teague's mouth, until Antonevitch, with blood "from head to toe," is hauled off to the emergency ward. It is our collective nightmare. If we had gay fairy tales, this would be a recurrent theme, popular because it puts into words, and thus diminishes, the power of the image.

The last to talk with Antonevitch is now on the witness stand, in the person of Deputy Lawrence. Well over six feet tall and 200 pounds, black as night and innocent as night, he describes Antonevitch at the hospital, moaning, "Oh, God, oh, God, I'm dying, somebody help me." Deputy Lawrence looks like an angel on the stand, the angel announcing death. He tells the story the way the narrator does in Bach's St. Matthew's Passion: calmly but with the wisdom that comes after the pain.

During Teague's long and bloody testimony, tears of pity and fear pour quietly down my face. I stifle the crying so that I won't be thrown out of the courtroom. Mrs. Carden in the jury box is crying, I think. And the stenographer, a big dykey woman with an upswept bun, who has a cheery familiarity with Margaret, the black court-watcher and kibbitzer — why, she's stopped, is taking off her glasses. It is lunchtime, and everyone files from the courtroom in stony silence.

But there are other times during the trial when my feelings pour to the surface, and not just pain, either. Every time the D.A. asks another witness, "And that man with the club, is he here in this room?" and the witness points directly into Richardson's face, I am exultant. Sure I know that Chris Richardson is a little flunkey, he learned his hatred from someone, he's probably a closet case, he's working-class and the Trilateral Commission or somebody higher up is really the guilty party . . . but the truth is, he clubbed Antonevitch. There is a time to say, "That is what happened, he did it." In Chinese villages, there were "speak bitterness" meetings and an old woman said, "He, that one there, he raped me." This process is important; before this happens, nothing more can happen.

But this is no court of liberation. Brown instead summarizes the defense's case. He is arguing "reasonable doubt." He notes there was no blood on the club. They had a dog along, if they were aggressors, why didn't they let it loose? He notes contradictions about the number of times the assailant clubbed Antonevitch. He suggests that perhaps Antonevitch died from hitting his head on the rock. It is depressing, listening to this summary. We could imagine the jury being swayed by it. There is some amount of doubt about everything and with no challenge to their preconceptions about homosexuality, who knows what they might dream up in the jury room as the reason why Richardson went around clubbing them? What if they find Richardson not guilty, or guilty only of involuntary manslaughter, like a suburban mom who accidentally hits a child in front of the neighborhood school with her station wagon? How quickly can we get a demonstration together?

And where, in all of this, is justice? Who will speak to the real problems? What is to be done with people like Chris Richardson, who beats his wife, threatens to kill Osbahr, and has defaced the swimming hole forever? What is to be done about homophobia, about scapegoating?

At the end of each court session the old bailiff incants, "Oyez, oyez, oyez, God save the State and this Honorable Court." Indeed, what has been preserved is the exciting drama between lawyers, a drama which resembles the truth only when it is in someone's interests. Only the State and the Court are augmented by this process.



On the sixth day, the jury is sent to make a decision. Chris Richardson is found guilty and sentenced to 25 years to life in prison.



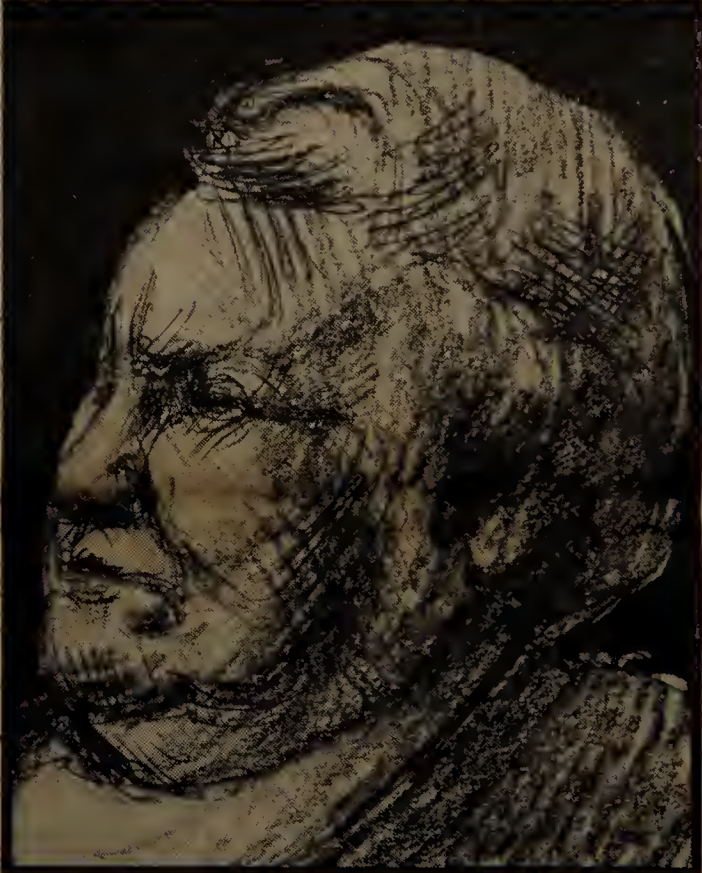
Mrs. Love.



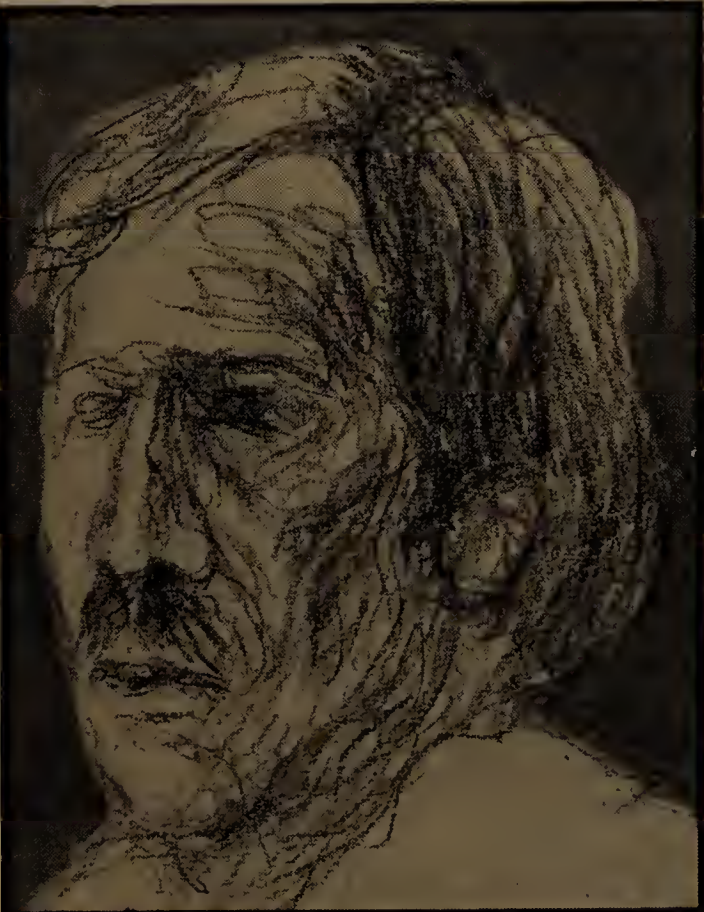
Ms. Morgan.



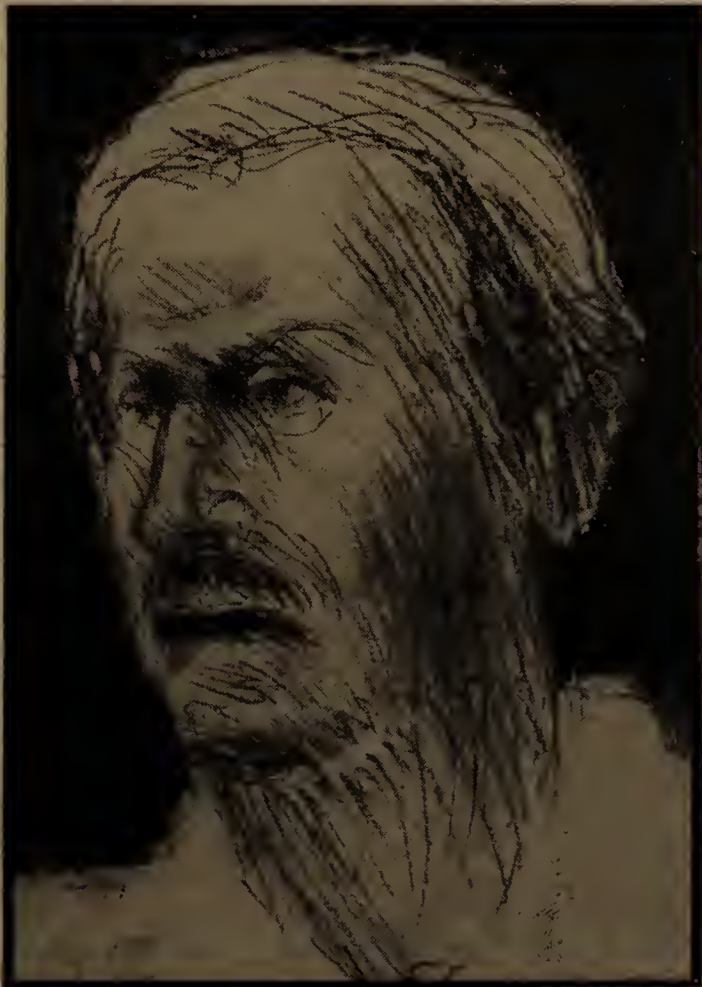
Juror



Mrs. Buckley.



Mr. Rudd.



Robert Ludwick.

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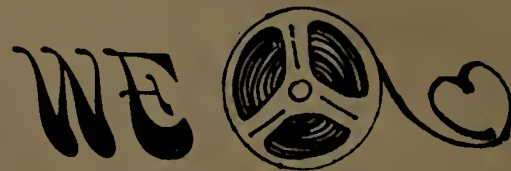


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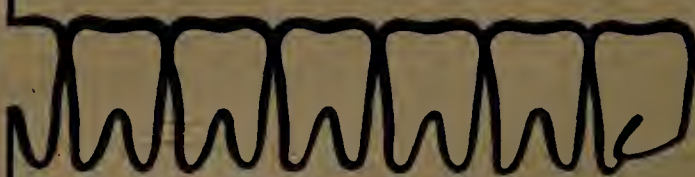
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## REGINALD on the Academy



"To have reached thirty," said Reginald, "is to have failed in life."

## THE STORY-TELLER



The word horrible in connection with goodness was a novelty that commended itself. It seemed to introduce a ring of truth that was absent from the aunt's tales of infant life.

## THE MOUSE



He had never been able to bring himself even to the mild exposure of open-work socks in the presence of the fair sex.

## REGINALD's Drama



Reginald closed his eyes with the elaborate weariness of one who has rather nice eyelashes and thinks it useless to conceal the fact.

## THE LUMBER-ROOM



The aunt-by-assertion was one of those people who think that things spoil by use and consign them to dust and damp by way of preserving them.

## THE OPEN WINDOW



Romance at short notice was her speciality.

RWS

# Inside the Man on the Outside

**SAKI: A Life of Hector Munro**  
With six short stories never before collected.

By A. J. Langguth.  
Simon & Schuster  
New York, 1981  
Illustrated, 366 pp., \$14.95

Reviewed by Michael Bronski

Teaching of literature, in high schools and universities seems specifically designed to turn the student not only against the work in question but against reading in general. I was under a particular handicap since I went to a parochial school and our textbooks concentrated almost exclusively on Catholic authors: for years I thought that the only English writers were Francis Thompson, Hilaire Belloc, and G. K. Chesterton. But buried in the middle of all this popery was a short story, of considerable malicious wit, entitled "The Open Window" by someone named Saki (H. H. Munro). I was only fifteen, but nobody's fool, and could certainly spot another homosexual when I read one.

I proceeded to read everything by and about Saki that I could get my hands on. There are about 130 stories (none over 5 pages), 2 novels (one excellent, one middling), some political satire, and three (not very good) plays. With the exception of a short, very sanitized memoir by his sister, Ethel, there was almost no biographical information available. Part of the problem was that Saki had always been considered a "minor" writer: like Firbank his sensibility was too odd and precious (i.e. queer) to be serious. The other hindrance to writing about his life was that Ethel had destroyed large amounts of his papers, leaving only what she deemed proper. ("I hate posterity — it's so fond of having the last word" Saki once wrote.) So for the last twenty years I have had to make do by reading and rereading the stories. Their wit, clarity, and ill tempered sensibility make them addicting: like potato chips and double bourbons you can't have just one.

Now, finally, there is a full scale biography of Munro, who the English actor/writer Emlyn Williams nicknamed "The Playboy of the Weekend World". But while *Saki* is a satisfying biography and critical study — daring even to approach the hefty problem of how a writer's sexuality influences his work — it raises questions, both interesting and serious, about the man and the nature of his work.

While his father was serving the Empire in India and after his mother was killed by a rampaging cow (a very Sakian touch), Hector, Ethel and their brother Charlie were brought up by two repressive maiden aunts. Most of his life was spent in the accepted lower-upper-class mode: gentility without a great deal of money. He attended private schools, did a stint in Burma as a civil servant and took a job as stringer for a London paper to report on political life in the Balkans, Russia and

France. During this time he began to write — and gain a reputation for — his acerbic, satiric sketches of Edwardian social life. Although his stories were popular, and he was feted by major writers of the day, he wrote mainly for newspapers and published short collections of his tales. He never became rich and famous, but managed to live comfortably and ingratiate himself into the better — although not the top-drawer — social circles. When the Great War started Munro immediately joined up and was killed on the Western Front at the end of 1916 at the age of 46.

The bulk of Saki's stories are witty jokes that revolve around a clever reversal. They usually involve two "types": the quick (witted) and the dead. Most of the stories feature a languid foppish young man — usually Clovis or Reginald — who makes well turned epigrams and occasionally plays mean jokes on people. But at their heart the stories are attacks on middle-upper class, bourgeois complacency. The clever people are always morally and intellectually superior to the dullards who represent mainstream society. Saki's appeal is the reader's identification with anti-social characters: perfect for the school queer who felt that the rest of his classmates were loutish illiterates.

Like Wilde (whom Saki emulated) and Noel Coward (who held Saki up as a model), Munro's style and stance are identifiably homosexual, the outsider commenting and lampooning the social and personal mores of "regular" people. It is wit as both attack and armor, cleverness as a defense for being different. The witty remark, the clever comeback, the cutting comment promote security in a world in which one feels an outcast.

A. J. Langguth does a good job of reconstructing Saki's life. For the most part it was not an exciting one; civil service and second-rate newspaper jobs don't encourage genius. Add to this the problems that Munro was very circumspect about his personal life, and that his sister Ethel's destroyed many existing personal papers, and the job of writing this biography seems monumental. Langguth makes do with what he has and although at times he draws heavily upon quotes from the stories to suggest Saki's possible moods and attitudes (a somewhat dubious form of scholarly writing), the book never feels as though conjecture has over-ridden fact.

Because the homosexuality in Saki's writings is indicated rather than stated, it would have been possible for a biographer to overlook, misunderstand, or outright lie about it. Langguth is quite good at dealing with the subject. He is quick to note all of the evidence in the fiction — trips to the Turkish baths (a hint to only the *congnizanti* of the '20s), a comment upon a curve of the male body, a suggestive phrase such as "my darling friend" which may or may not be out of place for the time. He documents Munro's friendship with fellow writer/journalist Roy Reynolds and draws conclusions about the gay life of St. Petersburg before the revolution. Combing the letters, Langguth is able to reconstruct the relationships (sexual or not) that Saki had with any number of younger servants and social acquaintances. He is even able, by deciphering a code

in Saki's diary (not unlike the code used by Edward Lear in his journal), ascertain the number of sexual encounters the author experienced in 1904. All of this proof of an active sexual life, although unextraordinary, is important because there is so little record of sexuality in literary — or any other — history.

*Saki* is at its best, however, when it is explicating certain aspects of Edwardian social life. Munro's hesitancy about publicizing his sexual habits was more than prudishness. It was not yet a decade after the Wilde trials in England and the witchhunt against queers was still in motion. Saki's publisher John Lane (who was straight) had published the famous *Yellow Book* several years before and was very sensitive to any non-conventionality in his authors (who included Aubrey Beardsley and Baron Cane). Langguth quotes playwright Ben Travers to the effect that Munro was excluded from dinners Lane sponsored because word was getting around, in quiet ways, that he was a homosexual.

What makes Saki more interesting in some ways, than other writers in this school of wit, is that *despite* his sexual orientation, he was a total product of his times. While Wilde or Coward were connected with a

Continued on Page 7

**BOOK**  
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# The Machine Will Grind Us Up

## The Cancer Journals

By Audre Lorde

Spinster, Ink

RD1

Argyle, NY 12809

1980

77 pp., \$4.00

Reviewed by Rosario Morales

**T**he *Cancer Journals* by Audre Lorde is a combination of journal entries and essays about her encounter with breast cancer, her coming to terms with one-breastedness after a mastectomy. And more — it is an intimate look into a woman of such attractiveness that to read her is to love her.

Audre Lorde faced the possibility and then the reality of breast cancer and mastectomy with fear and courage, honesty and political clarity. A Black feminist lesbian poet who understands and struggles against all the oppressions that she is prey to would be excused if she just lay down in a corner and cried at just one more piece of shit to deal with: cancer.

But she doesn't. She refuses to deal with cancer in the role of victim. She casts herself as a warrior instead. That is the whole stance of this book: its appeal, its excitement, as well as what's scariest about it. Stand as warriors in your life is the message — not just in the corner you thought fit for struggle but with all of yourself because all of you is under attack, even your breasts, sisters, and all our bodies down deep into the smallest hidden cell.

That is hard to acknowledge, to really know that the poisons from our air and our food really make cancer in your body, my body, my lover's or child's body. I think people who walk by the book in bookstores don't pick it up because it has that dread word in the title, cancer. But we must understand that the message to turn away, to not think about it at all, is another poison this society kills us with, one as dangerous as cancer. And Audre tells us that not knowing, turning away, won't save us from death.

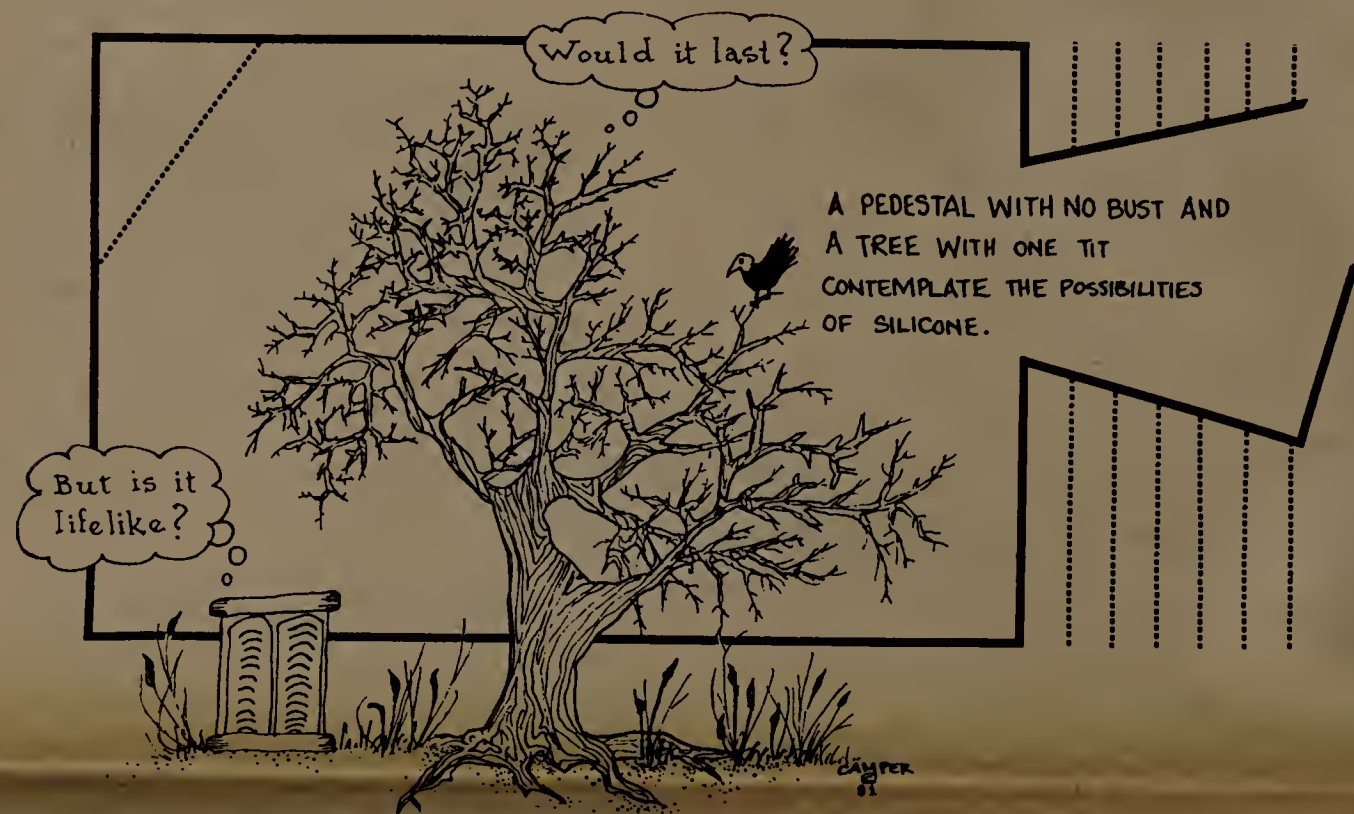
In this cancer-ridden society we are discouraged from relating to cancer *personally* with fear, with understanding. Even after mastectomies, as Audre discovers, women are distracted from dealing with the

cancer in their bodies that is threatening their lives. Instead, they are urged to concern themselves with how "normal" they look, to stuff their bras with lamb's wool or plastic. And that's a double jeopardy that Audre Lorde resents and resists. It prevents a one-breasted woman from adjusting to her amputation, to her loss, and to her new shape, keeping her focused on how well she performs as a smooth trouble-free sex object. It also deflects her from taking steps to prevent a resurgence of cancer, from thinking about what causes this plague, from planning how she can best protect herself from it.

Audre discovers a great deal about herself as she faces the possibility that cancer could kill her, that she could die. The one that echoes inside of me still is her realization that her silences — not writing, not speaking out because of fear, because she waited for someone to say it first, because she didn't want to be misunderstood, to be wrong, "incorrect!" — hadn't protected her from death. The machine will grind her up, grind *us* up whether we speak or not. We will be scared, misunderstood and incorrect whether we speak up, speak out or not.

What's impressive about this book is the connections that Audre Lorde makes — her post-operative pain, the pain caused by the society, a young Black man killed, a white feminist's racism. She connects the changes she must make to stop nourishing this disease to the changes we must make in society to stop the production of cancer, the starvation of peoples, the killing. She connects her isolation as someone who is cancer-stricken to her aloneness from being defined as an outsider because she is Black, a woman, a lesbian, a rebel.

I want everyone to read this book — especially women because we must take breast cancer seriously, and if we can't prevent it we must catch it early as Audre did by examining our breasts regularly. And it is a book about sexism and the struggle against it, a book about finding and nurturing personal strength and rejecting the role of victim. I want people with crippling or life-threatening diseases to read it to get courage and encouragement, I want friends and family of afflicted people to read it in order to learn how to deal honestly, I want the old to read it, especially old women, because it can help us learn to accept our bodies as they are wrinkled and bulging and sagging. I want politically active people to read it, men and women, to better understand *how* the personal is political, the political is personal. I want everyone to read it to see how a circle of loving friends, lovers, family can feed us, hold us, keep us alive. This book can nourish you, can keep you alive too.



# The Higher Order of Love

## Fires

by Marguerite Yourcenar, trans. by Dori Katz in collaboration with the author

Farrar, Straus & Giroux

New York, 1981

130 pp., \$12.95

Reviewed by Judy Stern

**I**n January of this year, Marguerite Yourcenar became the first woman to be elected to the prestigious French Academy, a kind of scholarly Hall of Fame whose members are known as the "Immortals." Long popular and highly respected in France, Yourcenar is just beginning to receive acclaim in the U.S. Born in 1903, she is the author of eight novels, several plays, poetry, translations and two volumes of a 3-volume family history. Three novels have been translated into English, with another due out next year; *Fires*, a collection of prose poems published in 1936, was just published this summer in English translation.

Yourcenar has lived in the U.S. for the last 40 years. She spent the early part of her adulthood living and traveling through Europe, but by 1940 was seeking a temporary refuge from the war. On invitation from Grace Frick, a Nebraska woman she had met in Paris two years earlier, she came to the U.S. with the intention of staying only a few months. Instead, there followed a long-time association with both America and Grace Frick, who became Yourcenar's great friend, translator and companion until Frick's death from Hodgkin's disease last year.

According to one friend, Grace Frick was "everything to Marguerite Yourcenar. Mother, sister, daughter. She took care of everything — organized their lives and ran the household. She protected her from the world." In 1951 they bought a house on Mt. Desert Island in Maine, where they lived until Frick's death, and where Yourcenar still lives today.

Yourcenar's works explore the many kinds of love and sexual passion. Her protagonists are usually men. The great majority of her writings are set in the distant past: classical Greece and Rome, Renaissance Europe. The novels are scrupulously accurate historically, and (but?) at the same time probe deeply into their central characters. This insistence on a distance that is both personal and historical, frees Yourcenar to reveal the depth and breadth of the figures she chooses to portray.

*Memoirs of Hadrian*, published in 1951 and until now the only one of Yourcenar's novels to gain notoriety in this country, is generally considered to be her masterpiece. In it, the Roman Emperor Hadrian, through letters to his grandson Marcus Aurelius, reflects on his life and his love for a young boy who drowned himself in the Nile. *Coup de Grace*, published in 1939, tells the true story of a Prussian officer who killed a woman who loved him; he was in love with her brother. *The Abyss*, a 1968 novel, is the story of a 16th century alchemist and physician who searches for truth and

knowledge. He tends toward the love of men, but has also loved women.

*Fires* is perhaps the least personally remote of Marguerite Yourcenar's works. As the author says in her preface, the book is "the product of a love crisis . . . a sequence of lyrical prose pieces connected by a notion of love." Each piece takes shape from the story of a classical Greek figure (with the exception of one on Mary Magdalene). The prose poems are layered with allusions from the original myths, from alternate versions, from

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# All The Wrong Climaxes

## A Little Original Sin: The Life and Work of Jane Bowles

by Millicent Dillon  
Holt, Rinehart and Winston  
New York, 1981  
464 pp., \$18.95

Reviewed by Robyn Fizz

There are people who become legends in a small way: Jane Bowles may be among them. She is, and was, a cult figure among appreciators of modern writing. Bowles left behind an important if limited body of work, remarkable for its quirky, detached style, strong twists, and odd, intense characters. Her fictional territory lies at a verge, where the need to say yes to the world within contends with the urge to keep it at bay.

From the beginning, Jane Auer (b. 1917) considered herself different from others. She loved mischief, yet was equally caught up in notions of sin and expiation, and of other, imaginary worlds. Yet the real world did impinge. Her father died young, and she was left in the care of an oppressively loving mother. Sent to private school at age fourteen, Jane made no friends. Soon afterwards, she broke her leg in a fall from a horse. The wound became tubercular, and Jane spent two years in a sanatorium in France, in traction. These years at Ley-sin are not discussed in the biography, beyond the author's comment that "a remarkable release took place. . . . Her imaginative wildness surfaced as extraordinary and fey charm." A final operation stiffened Jane's leg permanently. She sometimes referred to herself as "Crippie, the Kike Dyke."

Jane met her future husband, Paul Bowles, on a trip to Mexico. Though their sexual relationship did not last long, they loved and cared for one another over the years, often living together, and as often leading separate lives. Jane certainly was primarily lesbian; Paul appears to have been bisexual, with a greater attraction to men. This unconventional marriage provided Jane with one of the few securities in a life that often resembled a tightwire act.

In the mid-thirties New York salon world in which the Bowleses moved, Jane started to make a name for herself, as much for her personality as for her fiction. She impressed many people as truly original, someone who persuaded others to do as she wished, rather than attempting to fit in herself. Acquaintances remember her as a prima donna fond of making scenes in restaurants and at parties, as emotionally tortured, without routine, a delayer. Yet she was also "easygoing and lovable . . . divinely charming and funny, straightforward and direct, not bitchy." A pair of duopianists who knew Jane recognize this doublesidedness when they describe her as "a miracle of charm, yet her indecision was such as to almost make one say, 'Jane is mad.'"

Bowles strenuously avoided politics: she lived in the sphere where she could best enact the small dramas in which she delighted. She loved to talk about friends and food, to drink in sleazy bars, to try on clothes she never meant to buy. Her sexual mystique survives as part of her legend: despite numerous affairs, however, few lovers were of consequence. After reading *A Little Original Sin*, only Paul, Helvetia Perkins and the Arab woman, Cheriffa, stand out as lovers who satisfied Jane's personal needs for extended periods of time. Important friends were also small in number, though Jane met and impressed many people in her travels.

Despite the praise and encouragement of Paul, torch singer Libby Holman, and writers such as Tennessee Williams, Truman Capote, and ee cummings, Bowles constantly struggled to put her words to paper. Her final output consists of *Two Serious Ladies*, her only novel, published when she was 26; "In the Summer Hand in Mine," published by Ecco Press.

This small, but substantial oeuvre is peopled by characters who lead plain but distorted lives. Their strange-



Paul and Jane, 1949, Tangier



Left to Right, the Hon. David Herbert, Jane, Truman Capote, Paul

ness recalls scenes at a funhouse, where people are unreal and yet immensely charged by what makes them different. Many of Bowles's protagonists seem like members of their own quasi-religious sect, unmoored from the world, but watchful. Most are outwardly undistinguished, save for their eyes: ". . . she wore the look of certain fanatics who think of themselves as leaders without once having gained the respect of a single human being." What is perhaps most remarkable about these characters is the degree to which their surface lives are the shadows of their inner struggles. These are people strung out in one plane, pulled to a quivering tautness.

The writing too works on planes of shadow and substance: there is the smoothness which comes of every word being purposefully chosen, while each small incident obscurely hints at a dark inevitability. The fiction is not gloomy, however: it is frequently illuminated by the abruptness of non sequitur and surprise. The reader is often caught a little off-guard: though we grow accustomed to strange goings-on, we are left unprepared for certain turns in plot or dialogue, which nonetheless, by their understated quality, seem natural and engaging. There is no straining for effect. Despite the current of hopelessness which flows through these stories, the characters are redeemed by persistence and their own inner glimmers.

Millicent Dillon's biography of Jane Bowles, *A Little House*, a full-length play produced on Broadway in 1953 with Judith Anderson in the lead role; *Plain Pleasures*, a collection of short stories; some unfinished frag-

sions, oppositions, contradictions. The love she describes is tenuous, beleaguered and enigmatically laced into the mystery of sexual hungers. Its intensity is somewhere connected to the more abstract notions of justice, knowledge, God and duty. In the end, it is these that Yourcenar tells us are most illuminated by the hot white lights of love and sex. And it is these which will eventually transcend and even outlast the loved one and the love itself.

*Fires* is a lot more accessible than it might at first sound. Armed with only my G. M. Kirkwood's *A Short Guide to Classical Mythology*, I was able to get a good enough idea of what the original myths were like to be able to follow the prose poems. The translation by Dori Katz is also excellent. Grace Frick's translations of the novels, although painstakingly loyal to the French, are somewhat stiff.

There is much food for thought in Marguerite Yourcenar's work to add to the current discussions in the lesbian and gay community on different kinds of sex and different kinds of love. The author has given her letters and journals, including her correspondence with Grace Frick, to Harvard University, with the stipulation that

ments and sporadic attempts at a journal. The bulk of her work now appears in a single volume, *My Sister's Original Sin*, does reasonable service to its subject. It treats Bowles seriously, is largely readable, and suggests clearly enough how certain events may have shaped who Jane was to become. Dillon avoids a psychoanalytic approach, and whole sympathetic towards Jane, does not glamorize the life of a woman who was, to all purposes, obsessive and problematic. Nor does she downplay Jane's heavy reliance on alcohol and drugs.

Dillon interviewed several people while gathering material for her book, among them Paul Bowles. It is to her credit that she presents his observations sensitively while including others' interpretations, favorable and less so, of how he and Jane interacted.

Dillon resorts often to Jane's correspondence. Not surprisingly, this is where Jane comes most alive, and where her idiosyncratic view of the world can best be relished. The letters are especially helpful in capturing the flavor of Jane's life in Tangiers, and her relationship with Cheriffa, whom Jane first met selling grain from a stall in the marketplace. Cheriffa's primitive aura and beauty captivated Jane and, after years of pursuit, she became Jane's servant/companion. Cheriffa entered into the arrangement primarily for money, and for years half-terrorized, half-fascinated her patron. (Truman Capote characterized Cheriffa as ". . . an abrasive personality only a genius as witty and dedicated to extreme oddity as Mrs. Bowles could have abided.") Here too Dillon treats her material with care: she interviewed Cheriffa in 1977, without much success, and came away distrusting her. Nonetheless, she gives little credence to the widespread notion that Cheriffa bewitched or poisoned Jane, causing the stroke at 40 which marks Jane's decline into illness and severe depression. Throughout *Original Sin*, Dillon remains sturdily fair to everyone connected with Jane.

One shortcoming in Dillon's book is the description of Jane's seven-year relationship with Helvetia Perkins (when Jane was in her twenties, and Helvetia over forty-five). No clear picture of how they interacted emerges, nor any indication of why they separated. Since Jane was known for her secrecy and intense privacy, and no personal interview was possible since Helvetia predeceased Jane, this may have been unavoidable. Still, it's unfortunate that one of Jane's primary relationships is so thinly treated.

Dillon might also have worked to give her book a more solid chronological basis, beyond dividing the life into three parts and providing a two-page chronology. It must be conceded that Jane's own life had little reference to events in outside world, and that her writer's block, which proved to be a lifelong condition, blurs a sense of peaks and low points in her career. But *Original Sin* does not give one the sense of having fully covered a span of fifty-seven years. Skimming the book a second time, I was surprised to discover that seventeen years elapsed from the time of Jane's stroke until her lonely death in a convent in Malaga.

The biography also suffers from a partial misbiling. Subtitled "The Life and Work of Jane Bowles," *Original Sin* contains little in the way of literary criticism. Dillon does make connections between events in Bowles's fiction and her life, and comments generally about Jane's thematic material. But there is little structural consideration of how the fiction is put together, or of Bowles's use of use of language, humor or point of view. What Dillon has given us, strictly speaking, is a Life. And even on that level, she has not given Bowles's short stories the mention they deserve.

Despite these criticisms, *Original Sin* is a compelling, considered effort. Those who are already familiar with Jane Bowles's work will find it an aid in understanding the impulses behind her writing. It should also help widen the circle of familiarity and perhaps, by introducing her to a larger readership, move her beyond cult status and onto firmer ground in the literary hierarchy. Jane Bowles herself would probably have been torn as to which of these ranks was preferable.

they not be opened until 50 years after her death. With all due respect to Marguerite Yourcenar's privacy, I will look forward to the time when we can know more about the life of a woman who has written with such thought, understanding and wisdom, and only hope that by then the world will not judge with hostility or harshness the love it may find there.

Note: All the biographical material and much of the information on Marguerite Yourcenar's works other than *Fires* are taken from an excellent article by Deborah Trustman entitled "France's First Woman 'Immortal'" in the 1/18/81 issue of *New York Times Magazine*.



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literature, painting and modern society. Sappho becomes a lovesick acrobat in Europe between the wars; Antigone's story nightmarishly portends of World War II. The poems alternate with diary excerpts. All are written in language that is fluid and rich with image and detail.

The resulting work is a dense, resonant mass, compressed by intense emotion into a metal that rings and echoes like a bell. The juxtaposition of ancient and modern produce something akin to the sweet and mysterious jolt of magical realism; the layering of the many versions of myth with the author's own immediate crisis gives the reader a sense of recognition: that these stories speak not only to the distant past, the nearer past and the author's experience, but also to our own. The whole book pounds like a heart.

What came out of *Fires* for me was a different picture of that thing called love than the one we usually find these days. Instead of the whitewash one might expect from the distorting lense of infatuation, Yourcenar tells us that this kind of love is just as close to hate as it is to worshipful devotion, just as close to self-loathing and self-adulation as it is to worship of the person loved. The prose poems and journal entries are full of ten-



# A Serious Look at the Cock

**The Durable Fig Leaf: A Historical, Cultural, Medical, Social, Literary and Iconographic Account of Man's Relations With His Penis**

by Mark Strage  
William Morrow and Co.  
New York, 1980  
317 pp., \$7.95

Reviewed by Maya Silverthorne

I watched *The Durable Fig Leaf* lay unread on several bookshelves (including my own) for a full year before I got to it, though certainly not for lack of interest in the subject matter. I have long cherished an obsession with penises — cocks, if you will — mine and others'. The author, a big potency freak, would probably say that I was frightened that my sense of masculinity would be threatened by the documentation in the book. My explanation is simpler (am I hiding something?): I didn't expect the book to be any good, at best dry and pedantic. Let's face it, except for work like *Daddy's Stud Boy*, the dick is getting very bad press these days, and not without reason. This book outlines the general unhealthiness of man's relations with his prick, and if nothing else, is a painstaking look at the phobias, fetishes, and sublimations arising from the male genitalia.

Strage focuses on the perception of the cock as power-symbol with the attendant aggression and insecurity that typifies male-ruled society. Although his conclusions are sometimes penetrating, they are as often slippery and one sided. An expert (and most readable) on the subject of sexual *dysfunction*, he does not give much time to sexual *function* and his wealth of information glosses over the concept of the dick as pleasure-tool. Thus, he overlooks the possibility that all the sublimations he explores (guns, cars and anxieties, impotence, retarded and premature ejaculation) arise not from the nature of the dick itself, but from the socialized repression of its primary function of joy-toy.

It is the curious details and anecdotes rather than premise that make the book readable: In baboon culture, whichever male can stick his hard-on in the other's face first is top banana. The most successful cure for impotence involved having the afflicted man sleep for six nights with the object of his desire, vowing that he would not touch the partner or become in any way aroused. The effort of suppressing arousal made the man once more capable of *being* aroused. This paradoxical but successful experiment was never followed up because it happened in 1780. Did you know that all the men have hard-ons in the primitive cave drawings at Lascaux? (By the way, does anyone know what the sexual practice of "allogagnia" is? Please get in touch.)

Strage's discussion of circumcision is the best chapter in the book. He examines the cultural variations of

circumcision methods and tries to disentangle the various theories of why this bizarre surgery has been so widely practiced. He deftly disposes of the liberal rationalization: "The argument is put forth that the circumcized organ is more hygienic for the prepuce collects nasty secretions. So does the ear, but the removal of this rather ugly appendage is frowned upon." He goes on to look at the various other reasons that have been put forth — to distinguish certain races or classes, or as a symbol of fertility (the head of a cut cock looks like the head of an untouched cock in erection). It is here and in other passages that the myths and quirks of the cock are well and entertainingly illustrated.

Strage approaches his subject from an impossible position: the objective recorder and observer. His cock, specifically at least, is conspicuously absent from the discussion. One has to look closely to find *his* viewpoint, which is not-without serious flaws.

The most glaring example is the short, isolated passage on homosexuality. Although he presents us with his usual "wide spectrum" of sources, he is only dealing with gays in the ways in which they affect straight men. *Homophobia* is looked at rather than gay sex, and to judge from a few comments to be mentioned later, this is just as well. The fear of homosexuals is explored in the same chapter that deals with straight male phobias and dysfunctions; gay male attitudes towards cock are disregarded.

A little more excavation uncovers Strage's Freudian bias. Unfortunately, a large portion of the literature on the penis has been written by Freud and followers. Any book that purports to be a compendium of research cannot ignore all this damaging writing. Although the inanity of much of Freudian speculation shows up clearly in the quoted passages, altogether too much credence is given to this negative and biased school of thought.

Freud must be given grudging credit for discovering the obvious fact that there is more to human behavior than meets the eye. But by obsessing on symbols the Freudians manage to ignore the glaring, superficial aspects of society. Not every put down that a man receives is a symbolic castration, and Oedipus theory has always seemed to me like a very dangerous half-truth. As a theory, it touches on some truth about universal subconscious fears, but the "fuck-mummy-off-daddy" dogma is as ridiculous and dangerous as the Immaculate Conception. Strage leans too heavily on this school.

The fear of women, another of his key topics, is also undermined by his reliance on Freudians.

The opening of the "gay section" begins with a quote from Karen Horney's "Dread of Women": "Male homosexuality has for its basis . . . the desire to escape from the female genital, or to deny its very existence. . . . Only anxiety is a strong enough motive to hold back from his goal a man whose libido is assuredly urging him on to union with a woman." Sick, huh? Not only is

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# Lured Into the ?

**THE SPIRAL PATH: a gay contribution to human survival**

by David Fernbach  
Alyson Publications, Inc.  
PO Box 2783, Boston 02208  
1981. 236pp., \$6.95

Reviewed by Larry Goldsmith

David Fernbach begins *The Spiral Path* with a refreshingly well-written, clearly reasoned analysis of the "gender system" and its relation to biological sex. "Male" and "female" are the obvious biological givens, but the use of "masculine" and "feminine" to denote corresponding psychological categories perpetuates an obsolete system of intersexual relations which, Fernbach will argue, threatens not only the freedom of individuals but indeed the future of the planet.

Fernbach indulges in a little speculative anthropology to demonstrate his point. Back in the days of hunting and gathering, people lived in small roving groups. Insofar as sufficient food could be found, these groups existed as relatively harmonious non-competitive societies whose freedom from violence outweighed the austerity of their living standards.

The survival of hunting/gathering groups depended on a sexual division of labor. Roots and berries alone could not feed the people; occasionally, hunters in the groups had to venture out and kill an animal for protein. Because the hunters had to be away from the group for extended periods of time, and because the killing of a large animal depended on upper body strength, speed, and size, the role of the hunter fell to the men in the group. While the men hunted, women gathered berries and cared for the children.

As humankind developed a primitive technology, and as agriculture replaced hunting and gathering as the major determinant of social structure, new relations evolved between people. Agriculture replaced the nomadic wanderings of the hunter/gatherers with a way of life literally rooted to the earth.

It was at this point, says Fernbach, that violence became an established institution. The nomad, faced with a territorial dispute or the unpleasant demands of another person, could afford simply to run away and gather berries elsewhere. But the farmer, whose subsistence depended upon the borders of a fixed piece of land, found violence a necessary part of existence. Men formerly responsible for the killing of animals now expressed violence in the conquest and defense of farmland. Thus, in agriculture as well as in hunting/gathering, a sexual division of labor took hold, developing into what Fernbach calls "the masculine specialization in violence."

This description of the origins of male violence seems more interesting than plausible. Fernbach's speculations bear close relation to dated and simplistic theories now seriously questioned by feminist anthropologists. One might also question the appropriateness of a social theory based on a speculative pre-history of the world.

Fernbach goes on to consider more recent history. Times have changed considerably with the industrial revolution and the introduction of modern technology. Capitalism has replaced simple agriculture and hunting/gathering as the world's dominant economic force. The threat of nuclear war—the unprecedented capacity of humankind to exterminate the entire planet—now stands as the prime example of the masculine specialization in violence.

It is the uniqueness of the nuclear threat which leads Fernbach to his dire conclusion: that humankind, in order to save itself, not just from the threat of nuclear war, but from that of total nuclear annihilation, must realize the necessity of revolutionary social change.

First to go must be the gender system, in which the sexual division of labor supports the institutions of violence. Capitalism, which pits person against person chiefly on the basis of the "masculine" motives of aggressiveness and competition, must also go. In their place we can hope to find a cooperative, nurturant, and communistic society. This society will not only resolve the gender division between the sexes, but will find its equilibrium on the "feminine" side of the division. The new society will be effeminate.

Enter the gay man. The gay man is effeminate:

Pejorative and inadequate as this word evidently is, it has a solid core of truth in implying that we have failed to complete the course of masculinization, having dropped out a significant way before the end of the process, and thus retain at least part of that femininity which masculinization is designed, among other things to repress (p. 83).

The gay man exemplifies the potential for a genderless society. Gay men act without regard for traditional ideas of gender. Gay men affirm effeminate qualities as positive ones, and, in so doing, break free of the taboo of homosexuality. Finally, gay men, in this view, give up their claim to "masculine" violence, leading lives

# ap of Science



which are instead cooperative, nurturant, and, of course, communistic.

Fernbach extols the egalitarianism of gay relationships, explaining that these are relationships between people who are similar, not only in their biological sex, but also in their personal characteristics:

Gay relationships today, for all their distortion by the gender system around us, can in the best of cases prefigure the communist sexuality of the future, an order in which love does not automatically establish alongside itself a relation of rivalry and hate, but can assume an altogether more inclusive form (p. 93).

This sounds suspiciously close to the well-worn ideal of a world without conflict, relationships without give and take. Yes, the goal *is* to remedy gross imbalances of power and outright domination, but does Fernbach really look forward to a society in which these excesses are replaced by a vapid and tiresome harmony? As we approach the end of the twentieth century, one would have thought that the era of literary utopias was over.

A similar idealism runs throughout Fernbach's critique; it is an idealism which depends on our ability to make a *self-conscious* evaluation and transformation of traditional social patterns. The nuclear threat makes the transformation imperative; humankind's dramatically increased knowledge of its relation to the world makes it finally possible. Fernbach understands the elimination of the gender system as the logical conclusion to a scientific analysis of social problems. And like all scientific analyses, Fernbach's solution places a rationally-derived set of human interests above the disorder and chaos of nature:

Rather than just a reshuffling of cultural elements, the abolition of gender must be seen in the broader perspective of human evolution, in which culture gradually supplants nature (p. 22).

This is the dream of the scientist—for culture, that is, the immediate needs and wants of people, to triumph over the elusive ways of nature.

Fernbach, not unlike many a contemporary Marxist, argues that science oppresses people only insofar as it reflects the oppressive social context in which it is based. Once the New Order takes hold, with its "communist sexuality of the future" and the absence of harmful exploitation, science represents the path to liberation from all the oppressive little drudgeries and inefficacies of life.

This point of view leads Fernbach to a number of questionable if not downright alarming visions of the role of science in a communistic society. Childbirth, for example, is one of those little drudgeries and "the random exchange of genetic material, not on the basis of genetic suitability, but for quite different reasons" is one of those inefficient processes. Test-tube babies, engineered according to the principles of eugenics, can help correct for these inadequacies of nature, freeing the mother from the burden of childbearing and society from the inconvenience of unfit persons.

This is a *socialist* eugenics, mind you — a eugenics freed of the sinister motives of those who pioneered the method. The idea itself, of course, cannot be called fascistic. It is only that all the old pre-revolutionary eugenicists advocated their views from a capitalistic context of domination. In the cooperative society of the

future, scientific decisions such as these will be made with a fair and objective view of the common good. "How," asks Fernbach, "could anyone who looks forward to communism wish it otherwise?"

Fernbach's inability to wish it otherwise demonstrates the most fundamental problem with this or any utopia — that it depends on a common and unanimous agreement to a definition of the good life. Given the history of the relationship between science and sexuality, it is appalling that Fernbach would leave it to the scientist to discern absolute values and formulate that definition. It is not enough to blame the faults of science on misguided political applications. The myth of objectivity which defines even pure science supports social practice and social control.

Scientific knowledge has long been held high as the future liberator of oppressed peoples everywhere. Technology and science have undeniably improved the quality of life for many people, freeing some of us from disease and some of the more menial tasks of life. Yet, for all the unpleasantness and oppressiveness which science has removed from the world, it has also introduced a new form of domination. Herbert Marcuse, writing in 1964, was among the first to characterize this new dominating force:

Scientific management and scientific division of labor vastly increased the productivity of the economic, political, and cultural enterprise. Result: the higher standard of living. At the same time and on the same ground, this rational enterprise produced a pattern of mind and behavior which justified and absolved even the most destructive and oppressive features of the enterprise. Scientific-technical rationality and manipulation are welded together into new forms of social control (*One Dimensional Man*, Beacon Press, 1964, p. 146).

But it is not enough to attribute the oppressive nature of science to the politics of the day. Marcuse continues:

Can one rest content with the assumption that this unscientific outcome is the result of a societal *application* of science? I think that the general direction in which it came to be applied was inherent in pure science even where no practical purposes were intended, and that the point can be identified where theoretical Reason turns into social practice (*Ibid.*)

The very ideas of rationality, system, and scientific method — considered apart from any specific political context — impose restrictions on patterns of thinking and social relations. By claiming that so-called "pure" science has no political content, Fernbach takes refuge behind the same screen of respectability as those scientists who insist that their theoretical calculations and "neutral" investigations bear no relation to the design and manufacture of nuclear weapons.

It is unfortunate that Fernbach is lured into the trap of science, and it is doubly unfortunate because so much of what he says not only makes sense, but expresses important ideas about politics, sexuality, and human emotions. If only his portrayal of homosexuality as a *choice* (a radical, and to my mind, a liberating perspective) were not ruined by his capitulation to biologism. If only his well-considered analysis of capitalism (and contemporary socialism) were not spoiled by his extraordinary belief in "the underlying contradiction between scientific technology and the existing system of social relations." But Fernbach's explorations are burdened by his clinging insistence on retaining the rationalism and scientific paradigms which have weighed us down for so long.

## Reflections in Monochrome

### A True Likeness: Lesbian and Gay Writing Today

Ed. by Felice Picano  
The Sea Horse Press  
New York, 1980  
353 pp., \$9.95

Reviewed by Read Weaver

O.K. Take a letter . . . cunt." So ends the last selection in *A True Likeness: Lesbian and Gay Writing Today* (Ed.: Felice Picano). It is said by a woman to her lover. It is written by a man.

I daresay that's an accurate enough representation of many gay men's attitudes towards women, but I don't really think that's what the author (or editor) had in mind. Still, it clarified the values and intentions I had sensed throughout the book.

Of thirty-two authors represented, twenty-three are men. "At no time in the compilation did I feel compelled to fulfill any so-called 'parity' obligations," Picano writes. Indeed. Of gay literature he writes "How can there be . . . a literary underground? Easily. By ignoring it; by letting it happen, and allowing silence to shroud it; by belittling the movement in its size and seriousness. . . ." Indeed. "Although I read a great deal of promising work by black gay writers, I found

much other writing to be more concerned with polemics than with character, situation and language: the staples of literature. . . . Oriental and hispanic gays and lesbians have already become established in other areas . . . yet their contributions to our literature have not been striking." Indeed. What, exactly, as editor, does he think his job is?

A uniformity stands out, especially in the fiction. Here is the Urban Gay Male in his most restrictive definition: twenty-seven to forty-five, able-bodied, white collar, white skin, obsessed with finding a lover or frantic over a failed relationship. Certainly this includes many gay men; it is a perfectly reasonable character to write about. But I firmly believe that not all gay men fit this description. It is unfortunate that Mr. Picano has concluded that none of the others can write.

This uniformity of character does not betray itself in the women's fiction. Although the authors themselves have similar backgrounds they depict a wide variety of lesbian characters. Dyke stereotypes have not, it seems, become the stock characters for lesbian fiction.

The poetry in *A True Likeness* is much more varied — although Picano's choice of authors maintains its uniformity. ("Only after the poetry section had been completed," he writes, "did I discover the work of two lesbian authors I would have wished to include: Pat Parker and Audre Lorde.") Poets here are writing of their own lives, and we can find more diversity in what these indi-



viduals are doing and feeling than in the characters of the short stories. A lot of the writing is explicitly political, a clear recognition of the politics of our day-to-day lives. *Good* political poetry is one of my joys, and there was much to please me here.

The quotation at the head of this review is from Joseph Matthieson's one-act play "Canned Soup." In it,

Continued on Page 8

# A Man For All Seasons

## Chapters from an Autobiography

by Samuel M. Steward  
Grey Fox Press  
San Francisco, 1981  
142 pp., \$5.95

Reviewed by Eric R. Rofes

There is so much for us to learn from the lives of older lesbians and gay men yet, because of many factors — ageism, invisibility, lack of information — many of us have spent too little time exploring individual biographies in our community. Our hunger for lesbian and gay history sends us into the catacombs of archives and libraries to discover explicit or near-explicit evidence that proves that Eleanor Roosevelt (or Amelia Earhart or Lorraine Hansbury or Ernest Hemingway or Virginia Woolf) was gay, yet often we overlook women and men who lead proud, determined lives as lesbians and gay men because they are not the traditional superstars of mainstream culture. Many of us still believe that it is only since the early 70's that people have lived proud, open lives and forged new directions for themselves based on their gayness. Recent efforts to collect oral histories from older lesbians and gay men are beginning to remedy this unfortunate situation and those of us in the "younger generation" are finding new lives to inspire us: people like Mabel Hampton, Elsa Gidlow, Harry Hay, May Sarton.

Samuel Steward has emerged as a tremendous personal inspiration for many gay men. Teacher, tattoo artist, researcher, writer, Steward has led a life of outstanding depth and variety. For those of us who are struggling to integrate our gayness into our life goals and develop an understanding of the appropriate place of our sexuality in our daily life, Steward reigns as a man fully committed to his identity as a gay man who has forged a path for us to follow. Serving first as a university teacher of literature in the '20s who scandalized the English department at Ohio State by writing an essay on Walt Whitman's inversion, Steward eventually left academia to become a master tattoo artist in Chicago and finally left tattooing to write gay porn novels under the name Phil Andros. Throughout his life, Steward has developed friendships and collaborations with the likes of Gertrude Stein and Alice Toklas, Dr. Alfred Kinsey, Andre Gide and Thornton Wilder. *Chapters from an Autobiography* recounts a life that has been a series of daring adventures pursued by a man who is unabashedly gay, in the truest sense of that word. While there is certainly enough sex in the book to satisfy those of us who look for such excitement in biographies, what emerges most powerfully is Steward's strong and intense love of men and masculinity. As he weaves us through the landscape of his life, dotted with sailors and hustlers, cops and literary queans, Steward's adoration of men — their voices and bodies and cocks and movements — pours out without restraint. The book is a reverent psalm to the "manly love of comrades." Walt Whitman would love it!

To have led such an extraordinary life is one thing; to be able to present such a life to the public is quite another and here, too, Steward succeeds in a grand manner. The candor and honesty in the book makes it distinct from many other gay autobiographies and memoirs; Steward does not hesitate to divulge his weak-



nesses, errors or "abnormalities." When telling stories such as these, the use of understatement can be most effective and Steward uses the technique marvelously. Steward presents his adventures in a way that is alternately objective to the point that one can only wonder if Steward lived his life with one eye looking at himself through a camera, and subjective in an indulgent, though delightful, manner. This should not seem surprising when one realizes that Steward has recorded his sexual escapades on 3 x 5 file cards throughout his life and kept a meticulous account of the 150,000 tattoos he created (which Kinsey wanted to make into a monograph). This is a man who has been writing his autobiography since day one.

On the gossip level alone, this book is a treasure trove. Steward pays homage to Andre Gide in Paris in 1937 and ends by tricking with Gide's houseboy. He comes across a naked Gertrude Stein during a late night run to the bathroom at Gertrude and Alice's house in

Bilignin. Steward joins the women in searching throughout town for a drunken, delirious Cecil Beaton. We learn about the neurotic sex habits of Thornton Wilder, who refused to kiss other men. Steward's determination to bed with the best of literary figures draws him into a daisy chain which threads throughout the book.

As a young man studying literature, Steward set out to London to arrange a tryst with Lord Alfred Douglas and thus attain a sexual/spiritual connection to Lord Alfred's deceased lover Oscar Wilde. While Lord Alfred insists that his sinning days are over, liquor effectively ends his restraints and Steward finds himself, "Head down, my lips where Oscar's had been." Steward's self-conscious creation of this historical procession of gay writers is indicative of his tendency towards hero worship of the finest kind.

Many, many years later, Steward sits in his cottage in Berkeley, California. Weekly, a handsome young porn star bicycles across the Bay Bridge to bed with this literary star now in his 70s. This young man is as determined as Steward has been in pursuing Lord Alfred. The goal of his hero-worship is to commune, through sex with Steward, with the Charmed Circle of Gertrude Stein and Alice Toklas — a group of literary giants who Steward knew well.

John Preston, a writer who knows Steward, told me that he finds the idea that the entire century's literary figures are so consciously being interwoven by deliberate acts of sex to be a wonderful allegory. Preston asked Steward what he thought of himself as the man who had sought out his heroes sexually and who was now sought out as a hero by others. Preston expected a great profundity and instead got a chuckle and a single sentence response. Said Steward: "I always did like being in the middle of a sandwich."

This book is a charming collection of anecdotes and musings by a man who has much to teach us. But equally important, it reminds us quite deliberately, that many of us young and feisty gay guys have a very limited perspective on the development of gay liberation. While lesbians and gay men debate the value and legitimacy of pornography, Steward reminds us that "adult bookstores," as we have come to know them, were only opened after 1966, and that homosexual erotic literature has been consistently censored and confiscated throughout most of this century. The perspective Steward, as an older gay man, offers on hustling is certainly thought provoking and his terse remarks on the development of the leather scene makes one realize that leather bars did not always exist and wonder how and when the leather community developed.

Perhaps the greatest comment that can be made of *Chapters from an Autobiography* is that it leaves us asking for more; to hear more of Steward's adventures, and to hear from other older gay men who have also led lives of excitement and joy. Steward is nothing if he is not a quean through and through (His index deliberately includes a listing for James Purdy on three pages, yet Purdy is not mentioned once in the book!) and his autobiography offers younger queans a magnificent portrait of the artist as a gay man.

## Cock

Continued from Page 4

this not repudiated, but Strage elaborates by suggesting that the "extreme" promiscuity documented by Kinsey (we all know we get around) is possible proof of Horney's theory. Rather than running to cock out of desire, homosexuality is just a manifestation of our anxiety — we're running away from cunt. Strage assumes throughout the book that there are only "bad" reasons for cock fascination and reduces all gay sex to misogyny. Such a mistake.

One of Strage's main concerns in this work is male attitudes towards women. He does a very good job of detailing male fear of and oppression of women (the passage on *vagina dentate* is a good example). The passages give credence to the feminist theory of Greer, de Beauvoir, Millett et al., but he sometimes dismisses this field of writing in a threatened manner reminiscent of the castration anxiety he discusses so often. In the end, he sidetracks the question that is the main concern of the book: Why is our patriarchal system based on subjection of women? Why does the cunt threaten the cock? Why is it necessary for the cock to be a symbol, albeit tenuous, of power?

In his zeal to illustrate his own perception of the anxiety-ridden, hostile-aggressive male, he seems to forget that he ever posed these questions at all. Rather than approaching the initial objective, he, too, becomes overwhelmed by his "objective" exploration of this contradictory data. He states in closing that the "book has tried to trace some of the consequences of male insecurity" and in this he succeeds. But by examining only the neurotic, hetero-male view of the penis, we end up with re-hashed Freud. Strage 6, Cock 0.

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# Goody Goody Gay

Mark

by Lonnie Coleman  
Simon and Schuster  
New York, 1981  
319 pp., \$13.95

Reviewed by David Foushee

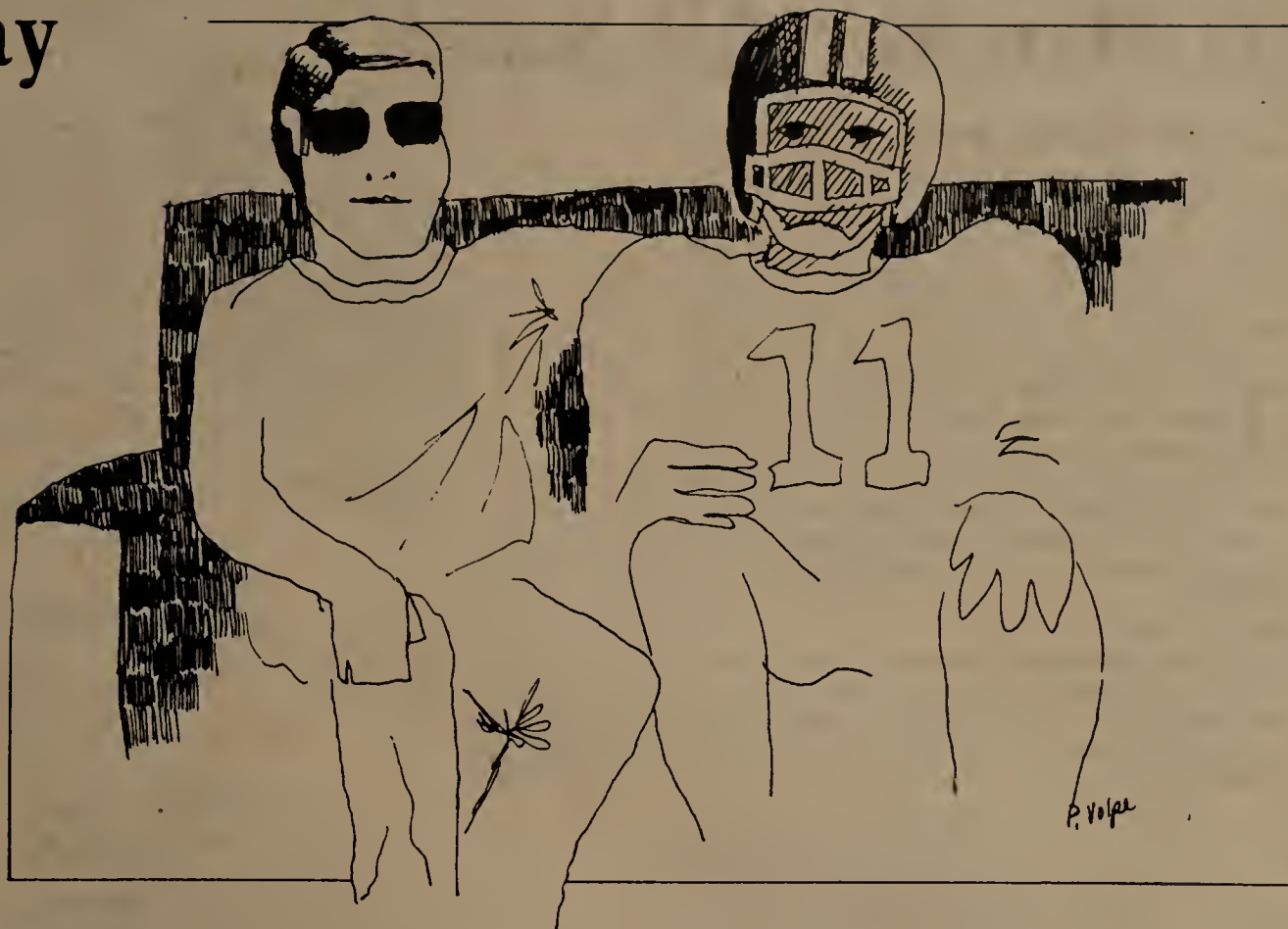
Readers who thrilled to the cheapness of Lonnie Coleman's Beulah Land series will probably find his latest novel disappointing. But *Mark* will prove correct readers who suspected that a good writer lurked behind the dirty words ("titties" survives as his favorite) and picturesque transgressions of routine sex taboos. Actually, *Mark* represents Coleman's return to his pre-Beulah Land style; his writing has the fine spareness of a durable old farm fence and he has marked out a story we can take seriously.

Mark introduces himself at the age of 13; the year is 1933. His mother has just recently died, the father died when he was much younger. He is about to leave his home in Savannah to live in Montgomery, Alabama with his only relatives. Mark's painful memories of his mother's coldness make a new start seem easy and desirable.

Things are not easy as Mark grows up in Montgomery, but his toughness enables him to cope with his problems: unrequited adolescent crushes, indifference to his literary efforts, poverty and, above all, the unrelenting bleakness of the South during the Depression, of which Coleman is a talented and experienced poet. In the face of all Mark retains a perceptive eye and a crisp sense of humor.

Surrounding Mark and his personal concerns is a sympathetic community of diverse people, each coping with his/her own situation. Mark's uncle leaves home to live with a male friend; his rancorous cousin is a "radical" disciple of Huey P. Long; a worldly teacher lives in contented celibacy. Coleman has a gift for inventing characters who are both ordinary and peculiar, without detaching himself from them through cold analysis. Part of Mark's strength (as well as Coleman's) is his acceptance of people. Mark's tolerance fails only when someone else's does.

Thus, when Mark has an affair in college with a foot-



ball player, it seems perfectly natural, as it should. Mark accepts it, just as he has accepted everything else that life has presented him. This unconflicted coming out and the ensuing romance are rather refreshing; we know Mark not as a gay character, but as a person who discovers that he loves a man.

An unfortunate effect of Mark's equanimity is that it prevents the novel from being very rich in drama. We never see that his grittiness costs him anything. Mark is something of a goody-goody: he never does anything wrong. Also, the first-person narration powders with nostalgia the possible dramatic contrasts in the book's events; Coleman's character has obviously survived them.

The book ends with an event which Mark seems not to have survived: the end of his affair with Carl. Coleman ambiguously cuts the novel short at this point. We sense that this crisis has strained Mark's strength to its limits (which perhaps explains why he has understated

all of his experiences heretofore). It is puzzling why Coleman cheats us of this event, which is potentially much more interesting than the rest of the book's rather ordinary plot.

Perhaps Coleman has tried to create a "gay character" after all — one whose stoicism comments upon the turmoil often associated with coming out. The danger of expunging conflict, and the changes which result, is that the character will simply be dull. Coleman's other books do not run this risk (for example, *The Southern Lady*), but *Mark* unfortunately does.

Reading this book is like swimming through a perfectly placid body of water: we don't have to fight the current, but it doesn't carry us along either. We meet some interesting fish, however, and the good will which Coleman has for his fellow creatures — which comes across in all of his writing, schlock included — is instructive, even if he doesn't always plunge with them into the depths.

## Saki

continued from page 1

more "progressive" or liberal political point of view, Saki was a dyed-in-the-wool Tory. For all of his personal rebellion against what he perceived as the social stuffiness and stupidity of his day, he was against most forms of social change. While covering the Balkan revolt against the repressive Turkish rule he sided with the Turks because "he deplored all rebellion", and "believed that lasting reform could only come from a conservative — the work of an autocrat". He wrote mainly for the conservative newspapers and regularly poked fun at liberal politicians and noted socialists like George Bernard Shaw. He had a very ambivalent attitude toward Jews, which though not very different from the prevailing English point of view, is distressing whenever it manifests itself in his stories. For someone whose fiction is a chronicle of attacks on respectability, in life Saki was determined to attain that social status. Although his sexuality seems not to be repressed, for political and social reasons he kept it very closeted.

The strain between the public and the private resulted in a tension that manifested itself in the writings as wit tinged with sadism and cruelty. It is not unusual for Saki to inflexibly dispose of characters in nasty, brutal ways. There is a delight in humiliating characters he doesn't like and in some cases — especially when the victims are women (usually portraits of his aunts) — the force and feeling behind the joke is merely ugly. It is difficult to know anything about his personal relationships but there seems to be a thread of unfeeling and unconcern in his attitude toward other people. Langguth describes Munro and Ethel visiting St. Petersburg during the very early stages of the Revolution and watching the Cossacks killing the strikers from their hotel restaurant window; human misery and history was something to be enjoyed from a distance.

This tension between the public and private life came to a head when the war broke out. The underlying sadism of the stories came out full force when Munro wrote about the oncoming fight: "Nearly every red-blooded human boy has had war, in some shape or form, for his first love; if his blood has remained red and he has kept some of his boyishness in after life, that first love will never have been forgotten". He also attacked those boys who were "not the red blooded type." "It is inconceivable that these persons were ever boys, they have certainly not grown up into men; one cannot call them womanish — the women of our race are made of different stuff. They belong to no sex and it seems a pity that they should belong to any nation". Shocking statements from a man who had idolized such characters — Clovis and Reginald — in his fiction. There is more here than just attempting to cover up a sexual orientation. Munro threw himself into the war

with such abandon that it seems to be almost a replacement for the erotic/sadistic underpinnings of his stories. Ethel, always his supporter, is said to have run along the train that was taking him to the front and screamed "Kill a good few for me."

Sexual repression usually leads to some form of violence. For those who love his stories, *Saki* is upsetting reading; they are enjoyable because they flirt with a cruel wit and sadistic humor that, when writ large create an overlap between life and art that is unsettling. As a social satirist Saki had the same impulses as Wilde, the same facility of language in deflating respectability. The difference between them is not that Munro was more careful, but that he bought the basic tenets of the respectability myth. While enjoying his celebrated social standing Wilde was still a socialist with progressive ideals; Saki was a reactionary. By going against popular and political sentiment Wilde had to be punished and destroyed; by believing in those very sentiments Saki punished and destroyed himself.

After reading *Saki* it will be difficult to go back and read the stories with the same delight and abandon that I felt twenty years ago. The sentiments of iconoclasm and anti-respectability are still there, the wit is still as

sharp and pungent. But there is an edge of sadness now: the image of a man on the outside, having the courage to write about it, yet trying to get in. Unfortunately he made it.

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# Reflections

Continued from Page 5

femme is interviewing for a job as an executive in the company where butch works as a secretary. Femme happily accepts the power of the position, and the concomitant contempt for her lover. I really tried hard to find a parallel to Judy Grahn's "The Psychoanalysis of Edward the Dyke" — accepting one part of the system dooms one to accept it all — and it's just not there. Matthewson wrote it and Picano accepted it as a story about a woman-hating woman. And it's not even well-written.

I don't envy Felice Picano the task of selecting from Judy Grahn's work — particular poems inspire strong feelings in her readers, and we're sure to think any editor has made some atrocious mistake. (I do find disconcerting the inclusion of Grahn's erotic poem "in the place where" — I am surprised that she would want it in a mixed, and mostly male, anthology.)

(Untitled)

Love rode 1500 miles on a grey  
hound bus & climbed in my window  
one night to surprise  
both of us.

. . . I do indeed like  
aggressive women  
who come half a continent  
just for me . . .

Joan Larkin's poetry is new to me, and quite a pleasant discovery. Her work is strongly evocative of striking images and of emotions I have felt and only ill expressed.

Stop  
I hate it when you  
fill my glass up  
without asking me.

. . . . .  
I want to keep things  
separate. I hate it  
when you break my egg.  
I hate when you assume  
I want cream  
or the shade down  
or touch, or looks  
of kindness.

. . . . .  
You had better  
stop pouring yourself  
into my glass.

By far my greatest surprise in this collection was Chuck Orleb. I knew him only as editor of *Christopher Street*, and his poetry here is quite amazing. His humor has a dryness I very much appreciate. "The telescope pulled affectionately from the peanut butter" is a marvelous image.

**Gilbert and Lucien**  
Lucien, let me kiss you 5,896 times.  
They can never stand exactitude in  
this sort of thing.

Gilbert, let's love without hesitating  
to make things clear.  
This is the wettest  
dream of all.

. . . . .

More surprising, however, is the politic Orleb expresses: a bitter anger at the institutions of male sexuality — an anger I usually share and rarely find in other men. I confess that I am surprised to hear it from the editor of *Christopher Street*, a magazine I have not found noted for radical analysis.

**Militerotics**  
As young boys  
they stripped each other  
naked, tied each other up  
in their basements  
and then the beatings began.  
The beatings have not ended.  
On the last day of the world  
there will be one of these beatings.

. . . . .  
When a young girl is  
stripped and tied to a pole  
in an alley  
let the artists  
capture  
that confused look in the  
face of the gang  
the look of  
what to do first.

. . . . .  
When a father beats  
his son behind the barn  
he must take off his belt  
and from then on  
it's lust.  
In the cries of the son,  
nude where he lays,  
nations form.

. . . . .

A *True Likeness* includes some very good writing, and introduced me to several authors I did not know. But Felice Picano presents this book as "a true likeness" of the lesbian and gay community, and it is not. In saying that only this narrow range of people knows how to write, Picano does all of us a great disservice.

Lambda — 11th letter of the Greek λφλβet  
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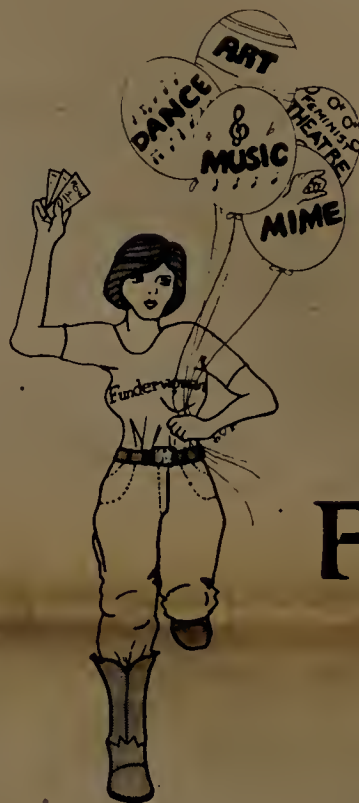
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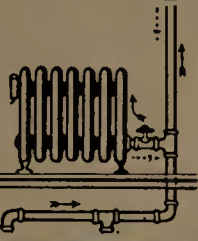
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## ADVERTISEMENT PAID FOR BY THE MARIPOSA EDUCATION AND RESEARCH FOUNDATION

The significance of bodily germs and secretions to disease transmission through food and water pollution and public sanitation is well recognized, whereas —

The significance of bodily germs and secretions to disease transmission through sex contact unfortunately has not been taught to the public.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every male and female is still not being taught the responsibility to wash genital and rectal areas before and after sex contact, eliminating those acquired and one's own germs and secretions, in protection of one's own health and that of one's sex partner.

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in English, French and Spanish.)

## THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant  
to VD PREVENTION and Good Health  
Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

### PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

### WASH BEFORE SEX CONTACT FOR HYGIENIC PURPOSES

#### IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

### PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

### Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male only — the germicidal preparation (Sanitube®) for use after intercourse to prevent gonorrhea and syphilis, available in U.S.A. from certain pharmacists or Sanitube Co., Mt. Kisco, N.Y. 10549.

For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories and jellies, which also have germicidal properties that may prevent VD.

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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

|                                                                                                |                                    |
|------------------------------------------------------------------------------------------------|------------------------------------|
| Boston Alliance of Gay and Lesbian Youth<br>128A Tremont St. (4th Floor)<br>(Hotline) 426-9371 | 338-9472                           |
| BAGALS (Boston Area Lesbian and Gay Schoolworkers)<br>P.O. Box 178, Astor St., Boston, 02123   | 426-9371                           |
| Black Men-White Men Society/Support Group<br>c/o GCN, Box 1, 22 Bromfield St. Boston 02106     | 426-9371                           |
| Boston Asian Gay Men & Lesbians<br>c/o Glad Day Bookshop, 22 Bromfield St.<br>Boston, 02106    | 542-0144                           |
| Boston Lesbian & Gay History Project<br>c/o R. Skiba, 75 Chandler St., No. 5, Boston 02118     | 878-8819                           |
| Cauldron Exp. Theater, 22 Randolph St.<br>Chiltem Mountain Club                                | 247-1206                           |
| Box 104, 104 Charles St., Boston 02114                                                         |                                    |
| El Comité Latino de lesbianas y homosexuales de Boston<br>P.O. Box 365, Cambridge, 02139       | 354-1755                           |
| Community Center, 104 Charles #169, Boston 02114                                               | 426-9371                           |
| GAY HOTLINE (8pm-Mid.)                                                                         | 426-9371                           |
| Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123                                             | 944-4816                           |
| Gay Professional Men's Group                                                                   | 327-2620                           |
| Gay Recreation Activities Committee<br>Box 8774, Boston 02114                                  | 354-0133                           |
| Gay Speakers Bureau, P.O. Box 2232,<br>Boston 02107                                            | 681-7223                           |
| Lesbians end Gay Folkdancing<br>c/o GCN Box 5, 22 Bromfield St., Boston, MA 02106              | 426-9371                           |
| Lesbians end Gay Hotline (8-12pm.)                                                             | 236-4888                           |
| Merrymount Music Soc., Box 401, 104 Charles St.<br>Boston 02114                                | 277-3454                           |
| Outreach Institute, Box 368, Kenmore St., 02215                                                | 542-5188 (days), 428-9371 (nights) |
| Parents of Gays                                                                                | 287-9150                           |
| Project Piece                                                                                  |                                    |

### POLITICAL/LEGAL

|                                                                                          |          |
|------------------------------------------------------------------------------------------|----------|
| BLAGMAR (Boston Lesbians end Gay Men<br>Against the Right)                               | 445-3604 |
| c/o GCN, Box 4, 22 Bromfield St., Boston 02106                                           |          |
| B.U. Gay and Lesbian Legal Association<br>B.U. Law School, 755 Comm. Ave.                | 236-4710 |
| Cambridge Gay Political Caucus,<br>c/o GCN, Box 2, 22 Bromfield St., Boston, 02106       | 742-8020 |
| Civil Liberties Union of Mass.                                                           |          |
| GLAD (Gay end Lesbian Advocates<br>end Defenders), 2 Park Sq.                            | 426-1350 |
| Harvard Committee on Gay end Lesbian Legal Issues<br>Roscoe Pound Hall, Cambridge, 02138 |          |
| Lesbian/Gay Prisoner Project<br>c/o GCN, 22 Bromfield, Boston 02106                      |          |
| Mass Gay Political Caucus<br>Box 179, 118 Mass. Ave. Boston 02115                        | 471-8404 |
| National Lawyers Guild, 120 Boylston St.<br>Boston 02116                                 | 542-5415 |

### STUDENT

|                                                                                            |               |
|--------------------------------------------------------------------------------------------|---------------|
| Gay People at BU, c/o Program Resources Office<br>George Sherman Union, Boston University. |               |
| Gay/Lesbian Concern Group of Boston College<br>Boston College, Chestnut Hill MA 02187      | 262-2473      |
| Gay People's Group, UMass/Boston<br>(Harbor Campus), Bldg 1, 4th fl, Rm 178                | 287-1900x2169 |
| Harvard-Radcliffe Gay Info.                                                                | 495-5476      |
| Gays at MIT, Rm. 50-306, Cambridge 02139                                                   | 253-5440      |
| Northeastern U. Lambda<br>255 Eli Ctr., N.U., Boston 02115                                 |               |
| Tufts Gay Community, c/o Student<br>Activities Office, Medford 02155                       |               |

### WOMEN

|                                                                                       |               |
|---------------------------------------------------------------------------------------|---------------|
| Aradie Counseling for Women, 520 Comm Ave<br>(Kenmore Sq.)                            | 247-4861 x58  |
| Cambridge Women's Center                                                              | 354-8807      |
| Counterpoint Publ., Box CY 442, 400 Comm. Ave.,<br>Boston 02215                       |               |
| Daughters of Bilitis, 1151 Mass. Ave.,<br>Cambridge 02138                             | 661-3633      |
| Dyke Doctors (Lesbian Physicians, Med Students<br>Health Profs)                       | 354-5910      |
| Gay Professional Women's Assn.,<br>Box 308, Boston U. Sta., Boston 02215              |               |
| Jenius Counseling for Lesbians,<br>21 Bay St., Cambridge                              | 681-2537      |
| Lesbian Liberation, c/o Women's Center<br>Massachusetts Feminist Federal Credit Union | 354-8807      |
| 186 1/2 Hampshire St., Camb.                                                          | 661-0450      |
| Miriam Rosenberg (counseling)                                                         | 1-358-7512    |
| National Organization for Women<br>99 Bishop Allen Dr., Cambridge 02139               | 661-8015      |
| Tufts Women's Center                                                                  | 828-5000 x793 |
| Womenspace, 636 Beacon St. (Kenmore Sq.)                                              | 267-7992      |
| Women's Alcoholism Program,<br>1348 Cambridge St., Cambridge 02139                    | 661-1316      |

### RELIGIOUS

|                                                                               |          |
|-------------------------------------------------------------------------------|----------|
| Am Tikve<br>P.O. Box 11, Cambridge, 02138                                     | 524-1617 |
| Dignity, 355 Boylston St., Boston 02114                                       | 828-3986 |
| Friends (Queer) for Lesbians end<br>Gay Concerns, 5 Longfellow Pk., Cambridge | 536-6518 |
| Integrity, P.O. Box 2582, Boston 02208                                        | 497-1254 |
| Lutherans Concerned for Gay People                                            | 282-3057 |
| Metropolitan Community Church<br>Fr. Paul Shenley (Exodus Center)             | 536-3788 |
| Unitarian Universalists Office of Gay Concerns<br>25 Beacon St., Boston 02106 | 523-7664 |
|                                                                               | 964-0996 |
|                                                                               | 742-2100 |

### MEDIA

|                                                                  |                     |
|------------------------------------------------------------------|---------------------|
| Alyson Publ., 75 Kneeland, Boston                                | 542-5679            |
| Boston's Other Voice, WROR, 98.5FM<br>Closet Space WCAS (740 AM) | Katherine: 723-8327 |
| Common Ground, WMBR, 88.1FM                                      |                     |
| Esplanade                                                        | 787-1084            |
| Fag Rag                                                          | 661-7534            |
| Gay Community News                                               | 426-4469            |
| Good Gay Poets                                                   | 661-7534            |
| Hit Parade, 104 Charles St., Boston, 02114                       | 658-6494            |
| Lesbians and Gay Media Advocates<br>c/o GCN, 22 Bromfield, 02108 |                     |
| Musically Speaking (WMBR 88.1FM, Sun. 1-3)<br>Melele             | 542-5679            |
| Persephone Press<br>Box 7222, Watertown 02172                    | 494-8810            |
| Women's Educ. Media, 47 Cherry St.<br>Somerville 02144           | 924-0336            |
| Xanadu Graphics, 143 Albany, Camb. 02139                         | 666-0350            |
|                                                                  | 661-6975            |

### MEDICAL/COUNSELING

|                                                                           |          |
|---------------------------------------------------------------------------|----------|
| Alcoholics Anonymous                                                      | 426-9444 |
| Belville & Assoc.                                                         | 266-1450 |
| Boston Gay Nurses Alliance/Gay<br>Health Workers, Box 873, Randolph 02368 |          |
| Fenway Community Health Center                                            | 267-7573 |
| Gay A/Anon (families of alcoholics)                                       | 843-5300 |
| Gay Nurses' Alliance/East<br>P.O. Box 873, Randolph, MA 02368             |          |
| Gender Identity Service                                                   | 864-8181 |
| Homophile Alcoholism Treatment Service                                    | 542-5188 |
| Homophile Community Health Service                                        | 542-5188 |
| Mass Bay Counseling<br>31 Channing St., Newton Corner 02158               | 965-1311 |
| Sexual Health Centers of N.E., Inc.,<br>739 Boylston St., Boston 02118    | 266-3444 |
| Tepestry Counseling Inc.,<br>20 Sacramento St., Cambridge.                | 661-0248 |
| Tufts Skin Care Clinic (VD treatment)                                     | 956-5293 |
| Turley & Assoc., 31 Channing St., Newton, 02158                           | 965-2040 |
| Volz/Taylor, MD Lesbian & Gay Medicine<br>1755 Beacon St., Brookline      | 232-1459 |
| M. Zucker, acupuncture<br>173 Mt. Auburn, Cambridge                       | 924-3332 |

### BOOKS/BARS

|                                                                               |          |
|-------------------------------------------------------------------------------|----------|
| Glad Day Book Shop, 22 Bromfield<br>New Words, 186 Hampshire, Cambridge 02139 | 542-0144 |
| Red Bookstore, 136 River St., Camb.                                           | 878-5310 |
| Buddies, 733 Boylston St.                                                     | 491-6930 |
| Cheps, 27 Huntington Ave.                                                     | 262-2480 |
| Delvery Entrance, 12 Wilton St.                                               | 266-7776 |
| Elbow Room, 100 Chandler (at Clarendon)                                       | 783-5701 |
| Herry's Place, 45 Essex St.                                                   | 338-8440 |
| Boston Ramrod, 1254 Boylston St.                                              | 266-2986 |
| Jacques, 79 Broadway                                                          | 338-9066 |
| Napoleon Club, 52 Piedmont St.                                                | 338-7547 |
| Paradise, 180 Mass. Ave. (Cambridge)                                          | 864-4130 |
| Playland, 21 Essex St.                                                        | 338-7254 |

|                                               |          |
|-----------------------------------------------|----------|
| Skippers, 252 Boylston St.                    | 262-5735 |
| Somewhere, 295 Franklin St.                   | 423-7730 |
| Spoter's Cafe, 228 Cambridge St.              |          |
| Together, 110 Boylston St.                    | 426-0086 |
| Club Boston (Gay men's baths), 4 LeGrange St. | 426-1451 |

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

|                                                                         |          |
|-------------------------------------------------------------------------|----------|
| Central Middlesex Social Club,<br>Box 470, Maynard 01754                | 263-9607 |
| Frenz & Luvvers, Box 213, W. Boylston, 01583                            |          |
| Gay Hotline                                                             | 756-0730 |
| Mess. Teachers Assoc./Gay Rights Caucus<br>P.O. Box 75, New Salem 01355 |          |
| Montchuseff Gay Alliances, Fitchburg                                    | 342-5117 |
| North Shore Gay Alliance<br>Box 806, Marblehead, 01915                  | 745-3848 |
| Provincetown 24-Hour Drop-In Center                                     | 487-0387 |
| Survival Crisis Line                                                    | 471-7100 |

### RELIGIOUS

|                                                          |          |
|----------------------------------------------------------|----------|
| Jonah Community Church<br>Box L83, New Bedford, MA 02745 | 997-5601 |
| Dignity Merrimack Valley<br>P.O. Box 321, Methuen 01644  | 851-6711 |
| MCC Worcester, 2 Wellington St.,                         | 753-8360 |

### WOMEN

|                                                                                         |          |
|-----------------------------------------------------------------------------------------|----------|
| Everywoman's Center, Box 949, 14 Center<br>St., Provincetown 02657 (4-6pm)              |          |
| Lesbian Support Group, Mercy Otis Warren Women's<br>Center, 298 Main St., Hyannis 02601 | 771-6739 |
| New Bedford Women's Clinic                                                              | 999-1570 |
| Origins, Inc., A Women's Center<br>189 Boston St., Salem 01970                          | 745-5873 |
| The Women's Bookstore, 1087 Main, 01803                                                 | 791-5127 |
| Women's Meeting House, 89 Downing St. 01610                                             | 752-5905 |

### STUDENT

|                                                                                       |                     |
|---------------------------------------------------------------------------------------|---------------------|
| Clark U. Gay Alliance, 950 Main, A-70                                                 |                     |
| Gay Outreach Assoc. for Lowell (Univ.) Students<br>South Campus, Student Union Rm 348 | 453-3804            |
| Selem State Gay Task Force<br>Salem St. College, Salem 01970                          | 745-0556 (ext. 209) |

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

|                                                                                           |                    |
|-------------------------------------------------------------------------------------------|--------------------|
| Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield<br>01201, Berkshire County Info | 447-7816           |
| Lesbian end Gay Men's Counseling Collective<br>406F Student Union, UMass, Amherst         | 545-2645           |
| Help Line                                                                                 | 664-6391, 664-6392 |
| Pioneer Valley People's Gay Alliance<br>Box 181, Northampton, 01061                       | 566-5979           |
| Together, Box 427, Forest Park Sta., Springfield 01108                                    |                    |

### WOMEN

|                                                                  |                              |
|------------------------------------------------------------------|------------------------------|
| Common Woman Club, 78 Mesonic St.,<br>Northampton 01060          | 584-4580                     |
| Everywoman's Center, Amherst<br>Franklin Cty. Lesbian Alliance   | 545-0883                     |
| P.O. Box 235, Deerfield 01342                                    |                              |
| Gay Women's Caucus, Amherst<br>Lesbians United                   | 545-3438                     |
| 33 Pearl St., Pittsfield, 01201                                  | 499-2425                     |
| New Alexandria Lesbian Library<br>P.O. Box 111, Huntington 01050 |                              |
| Southwest Women's Center                                         | 545-0626                     |
| Valley Lesbian Alliance                                          | 665-4705; 253-3082, 774-5464 |
| Women's Media Project (WMUA, 91.1FM)                             | 545-2876                     |
| Womanfyre Books                                                  | 586-6445                     |

### RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101

### STUDENT

|                                                                                   |          |
|-----------------------------------------------------------------------------------|----------|
| Lesbian & Gay Men's Counseling Collective<br>406F UMass Student Union, Amherst    | 545-2645 |
| Lesbian Union, 920 Campus Center,<br>UMass, Amherst 01003                         | 545-3438 |
| People's Gay Alliance, RSO 368 Student<br>Union, UMass, Amherst, 01002            | 545-0154 |
| Williams Gay Peoples Union<br>S.U. Box 3212, Williams College, Williamstown 01267 |          |

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

|                                                                                                |          |
|------------------------------------------------------------------------------------------------|----------|
| Conn. Gay Task Force, P.O. Box 1139,<br>New Haven 06505                                        |          |
| Gay Switchboard, Hartford, M-S 1-11 pm,<br>Sun 1-5 pm, P.O. Box 514, Hartford 06101            | 522-5575 |
| Gay end Lesbian Switchboard, New Haven,<br>P.O. Box 72, 06501                                  |          |
| M-F 8-11 pm                                                                                    | 624-6869 |
| Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm                                                         |          |
| Gay Youth                                                                                      | 624-6869 |
| George W. Henry Foundation (counseling),<br>45 Church St., Hartford 06103                      | 522-2646 |
| Greater Hartford Lesbian & Gay Taskforce                                                       | 249-7691 |
| Institute of Social Ethics/Gay National Archives,<br>One Gold St., Suite 22-BC, Hartford 06103 | 547-1281 |
| NAMBLA/CT                                                                                      | 624-6869 |

### WOMEN

|                                                                                   |          |
|-----------------------------------------------------------------------------------|----------|
| Gay Women's Collective, c/o Women's Center,<br>Box U-118, UConn, Storrs 06268     | 486-4738 |
| Heartroots Feminist Therapy Collective,<br>214 Laurel St., Hartford 06105         | 522-2763 |
| Shoreline Women                                                                   | 747-5451 |
| Women's Center, Hartford, 57 Pratt St.,<br>Rm 301, Hartford 06103                 | 481-3575 |
| Women's Center, Manchester Community<br>College, P.O. Box 1048, Manchester, 06040 | 525-2382 |
| Women's Center, UConn, Box U-118,<br>Storrs 06268                                 | 648-4900 |
| Women's Center, Wesleyan, Box WW,<br>Wesleyan Sta., Middletown 06457              | 486-4738 |
| Women's Liberation Center, New Haven,<br>614 Orange St., New Haven 06510          | 347-9411 |
|                                                                                   | 436-2488 |

### STUDENT

|                                                                                         |               |
|-----------------------------------------------------------------------------------------|---------------|
| Eros, Gay Students at Trinity College<br>c/o Chaplain's Office, Hartford 06106          | 527-3151      |
| Gay Alliance at Yale,<br>P.O. Box 2031, Yale Sta., New Haven 06520                      |               |
| Gay Alliance, UConn, Box U-8, Storrs, 06268                                             | 486-2273      |
| Gay Alliance, Wesleyan, c/o Women's Center,<br>Box WW, Wesleyan Sta., Middletown, 06457 | 347-9411      |
| Gay end Lesbian Alliance, So. Conn. St. College,<br>386 Sherman Ave., New Haven 06511   | 665-2802      |
| Gay Community, Conn. College<br>P.O. Box 1295, New London 06320                         | 442-7458      |
| Gay Student Ctr. Yale<br>Box 2031, New Haven 06520                                      |               |
| Lesbian/Gay Student Alliance UConn<br>W. Hartford 06117                                 | 523-4841 x267 |
| Lesbians, Wesleyan, c/o Women's Center,<br>Box WW, Wesleyan St., Middletown 06457       | 347-9411      |
| Yeliesblens, P.O. Box 2031, Yale Sta.,<br>New Haven 06520                               |               |

### RELIGIOUS

|                                                                       |          |
|-----------------------------------------------------------------------|----------|
| Dignity/Fairfield County,<br>P.O. Box 348, Belden Sta. Norwalk, 06850 |          |
| Dignity/Hartford, P.O. Box 72, Hartford 06141                         | 233-8325 |
| Dignity/New Haven, P.O. Box 265, West Haven 06516                     |          |
| Integrity/Hartford, P.O. Box 3681,<br>Central Sta., Hartford 06103    | 522-2648 |
| Integrity/New Haven, P.O. Box 1777,<br>New Haven 06507                | 787-1518 |
| MCC/Hartford, P.O. Box 514, Hartford 06101                            | 522-5575 |
| MCC/New Haven, P.O. Box 1273,<br>New Haven 06505                      | 777-9808 |

### MEDICAL/COUNSELING

|                                                                     |          |
|---------------------------------------------------------------------|----------|
| Gay AA (Denbury)                                                    | 748-5341 |
| Gay Health Workers at YNNH,<br>Box 2031, Yale St., New Haven, 06520 | 436-8354 |
| Moonseed (counseling)                                               | 727-0379 |

## Rhode Island (401)

### INFORMATION/SERVICE/SOCIAL

|                                                               |              |
|---------------------------------------------------------------|--------------|
| Families of Gay Persons                                       | 723-0050     |
| Gay Help Line                                                 | 751-3322     |
| Box 5671, Weybosset Hill Sta. 02903                           | 6pm-midnight |
| Gay Community Services of R.I.,<br>Box 6563, Providence 02940 | 728-9269     |
|                                                               | 728-6023     |

### MEDICAL/COUNSELING

|                                                             |          |
|-------------------------------------------------------------|----------|
| Providence Gay Group of AA                                  | 331-2047 |
| Counseling & Consulting<br>161 Prospect Hill, Newport 02840 | 847-7229 |

### WOMEN

|                                                                                           |          |
|-------------------------------------------------------------------------------------------|----------|
| Gay Women of Brown, c/o Sarah Doyle Women's Center,<br>186 Meeting St., Providence, 02912 | 863-2169 |
| Lesbian Feminist Union, Sarah Doyle Center<br>Box 1829 Brown St., Providence 02912        | 863-2189 |
| Support Group for Gay Women Over 25<br>Box 755, Pawtucket 02860                           | 942-5368 |
| Women's Growth Ctr.,<br>97 Knowles St., Pawtucket 02860                                   | 728-6023 |

### STUDENT

|                                                                |          |
|----------------------------------------------------------------|----------|
| Brown/RISD Gay Students, Box 49, Brown U.,<br>Providence 02912 | 863-3062 |
| Providence Gay Youth Group                                     | 272-9247 |

### RELIGIOUS

|                                                                                           |          |
|-------------------------------------------------------------------------------------------|----------|
| Dignity/Providence, Box 2231, Pawtucket 02861                                             | 724-0132 |
| MCC/Providence, 5 Junction St., Providence                                                | 272-9247 |
| MCC Innovative Ministry (terminally ill, aged end<br>handicapped), Rev. Michael Nordstrom | 272-8482 |

## New Hampshire (603)

### INFORMATION/SERVICE/SOCIAL

|                                                              |               |
|--------------------------------------------------------------|---------------|
| Dignity/Integrity 52 Pleasant St., Concord 03301             | 485-3144      |
| Nashua Area Gays, P.O. Box 3472,<br>Nashua 03061             | Paul 888-1305 |
| NH Coalition of Lesbians & Gay Men<br>Box 521, Concord 03301 | 465-3144      |
| NH Lambda, Box 1043, Concord 03301; Concord                  | 224-3765,     |
| 746-3339; Portsmouth 431-1541; Nashua 889-1416               |               |
| Keene 339-4327                                               |               |
| Speakers Bureau, Box 521, Concord 03301                      |               |

### MEN

|                                                                   |                  |
|-------------------------------------------------------------------|------------------|
| Centre N.H. Men's Support Group<br>67 Thordike St., Concord 03301 | Joe 224-6931     |
| Seacoast Gay Men, P.O. Box 1394                                   | Portsmouth 03801 |

### WOMEN

|                                                                                   |  |
|-----------------------------------------------------------------------------------|--|
| Full Circle, monthly feminist news<br>Journal, P.O. Box 235, Contoocook, NH 03229 |  |
| Iris, a women's club,<br>40 Pleasant St., Portsmouth 03801                        |  |
| Lesbian Feminist Collective, Box 47, Penacook                                     |  |
| Campus Gay Awareness, Mem. U. UNH<br>Durham 03824                                 |  |
| Dartmouth Gay Students' Assoc.<br>Hinman Box 5057, Hanover 03755                  |  |

## Vermont (802)

|                                                                |                   |
|----------------------------------------------------------------|-------------------|
| Andrews Inn, Bellows Falls                                     | 463-3966          |
| Gay and Lesbian Hotline of VT                                  | 862-4296          |
| Gay Student Union, U of Vt,<br>Burlington 05401                |                   |
| Gay People at Middlebury<br>Box D58, Middlebury College, 05753 |                   |
| League of Gays (LOGS)<br>Box 703, St. Johnsbury, VT 05819      | 633-4047          |
|                                                                | or 626-3618       |
| Middlebury Gay Men's Support Group                             | (eves) 338-6819   |
| Southern Vermont Gay Men                                       | 387-GAYS          |
|                                                                | or (802) 756-4226 |

|                                                                                    |          |
|------------------------------------------------------------------------------------|----------|
| Southern Vermont Lesbians/Gay Men's<br>Coalition, P.O. Box 1034, Brattleboro 05301 |          |
| Southern Vermont Women's Health Center,<br>187 N. Main St., Rutland, 05701         | 775-1946 |
| Women's Center, P.O. Box 92 Burlington 05401                                       | 863-1236 |
| Integrity, P.O. Box 11 Winooski, 05404                                             | 862-4296 |

## Maine (207)

|                                                                           |          |
|---------------------------------------------------------------------------|----------|
| Bates Gay/Straight Alliance, Health Ctr.<br>Bates College, Lewiston 04240 |          |
| Bowdoin College Gay/Straight Alliance,<br>Brunswick 04011                 |          |
| Center for Being, 8 Rocky Hill Estates<br>Brunswick 04011                 | 729-1750 |

# Calendar

## weekly events



**Boston, MA** — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.



## sunday

**Boston, MA** — Oaels, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (817) 482-6874 or 247-5485.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

**Orleans, MA** — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1614, Orleans, MA 02653.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

## monday



**Boston, MA** — Lesbian and Gay Pride Committee meets on the second and fourth Mondays of the month at 7:30pm. 128A Tremont St. (near Park St. T stop), 4th floor. New members very welcome! Info: 731-6737 or 262-4777.

**Hyannis, MA** — Lesbian Support Group meets first Monday of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-8739.

**Watertown, MA** — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August, these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**Providence, RI** — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

## tuesday



**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new parson's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

**Boston, MA** — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

**Bridgewater, MA** — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 681-3633.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Evs, 7:30pm. Info: 276-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

## wednesday



**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

**Boston, MA** — Lesbian and Gay Madia Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Daughters of Bilitis. 35+ woman's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday



**BOSTON, MA** — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS: 5-ISH AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 428-4489.

**Boston, MA** — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. Info: 542-0144.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1176.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Woman's Center, 46 Pleasant St. 354-8807.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Eli Center. 7m.



## friday

**BOSTON, MA** — WE NEED HELP! SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY, REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

**Hartford, CT** — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Lesbians United meetings. Info: Woman's Services Center, 499-2425.

**Concord, NH** — Central NH Men's Support Group. Meets every Friday eve at 87 Thorndike St. Info: Joe 224-6931.



## saturday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eve) or 426-9371 (eves).

## coming events



## oct 13 tues

**Brattleboro, VT** — Benefit dinner for the Southern Vermont Lesbian/Gay Men's Coalition at the Common Ground Restaurant, 25 Elliot St. Proceeds to support *The Open Closet*, the coalition's monthly newsletter. Info: Ann (803) 256-6382, Kevin (802) 387-4297, or Box 1034, Brattleboro, VT 05301.

**Salem, MA** — North Shore Lesbian and Gay Alliance Pizza Party at the As You Like It Restaurant, 203 Essex St. 7:30pm. \$2.

## 14 wed

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight Judy Reagan, comedy songs. Wed. eves are women only. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$3.

**Cambridge, MA** — The Women's Center has informal discussions every Wed. eve. This week's topic: le fat fun! 48 Pleasant St. 8pm. Open to all women. Info: 354-8807.

**Boston, MA** — Brian McNaught, author of *A Disturbed Peace: Selected writings of an Irish Catholic homosexual*, will sign his new book at the Glad Day Bookstore, 22 Bromfield St. 5-7pm. Free.

## 15 thurs

**Boston, MA** — GCN CAN ALWAYS USE HELP PROOFREADING AND LAYING OUT THE PAPER ON THURS. EVES. NO EXPERIENCE NECESSARY. SEE THURSDAYS ABOVE FOR DETAILS.

**Boston, MA** — Triangle Theater Co. presents *Nica Habits*, a musical revue (of loves and lovers). Oct. 15, 18 & 17. Hill House, 74 Joy St. Box office 6-8 only 227-5841. Curtain at 8pm.

**Amherst, MA** — Jonathon Katz, author of *Gay American History*, will speak on "The Invention of the homosexual: 1880-1930," at Hampshire College, Paterson East Hall. 8pm. Info: Michael (413) 549-5488 or 4600 x273.

**Medford, MA** — John Boswell, author of *Christianity, Social Intolerance and Homosexuality*, will speak at Tufts, Blue Hall, Coolidge Rm. 8pm. Info: 828-8394.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Alice Block, women's poetry. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$3. Everybody welcome.

## 16 fri

**Boston, MA** — Autumn Harvest Dance. Arlington St. Church, 355 Boylston St. (near Arlington St. T stop). 8pm. Music, food, wine and beer. \$3. Info: Kevin 262-2473.

**Boston, MA** — GCN WORK PARTIES ("P") EVERY FRI. EVE. SENDING OUT THE PAPER TO SUBSCRIBERS. COME BY. DETAILS UNDER FRIDAYS ABOVE.

**Cambridge, MA** — "Woman of the New Right," radio documentary on anti-abortion movement. WGBH radio FM 90. 8pm.

**Cambridge, MA** — Common Ground (WMBR, FM88.1). Interviews with lesbians from Japan and Australia. 8pm.

**Boston, MA** — Fran Winant, Rebecca Lawin and Phyllis Starn, author of *Dyke Jacket*, in a company of lesbian poets form NYC. Glad Day Bookstore, 22 Bromfield St. (near Park St. T stop) 8pm. \$2.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Amazon String Band from Philly, a goodtimes band. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. Everybody welcome. \$3.

**Detroit, MI** — All People's Congress. It's time to fight back in Raygun's war against the poor, woman, non-whites, and lesbians and gay men. In the Family Protection Act. Info: Boston 424-1178, NYC 741-0833, National Office (202) 462-1488.

**Boston, MA** — Adrienne Rich and Andrea Dworkin will read poetry and prose at the Wheelock College Aud., 180 Riverway. 8pm. Info: 876-5310. Donation \$3.50. Interpreted in sign language. Wheelchair accessible.

**Cambridge, MA** — Women's Crafts Market. New Words Bookstore, 188 Hampshire. 11am-5pm. Pottery, weaving, photography, jewelry, paper, puppets and more. Info: 876-5310.

## 17 sat



**Boston, MA** — Coalition of Battered Women's Service Groups presents a film festival "Violence Against Women... We Resist" to support National Unity Day for Battered Women Shelter Groups. UMass Boston, 100 Arlington St. 12:30pm and through the afternoon. Discussions following films. \$1.

**Boston, MA** — Chiltern Mt. Club. Thru Waterfall Trip. Info: Allen (817) 249-7812 (before 9pm).

**Boston, MA** — Chiltern Mountain Club. Amherst Area Weekend. Info: Dudley (413) 256-6178 or Tad (817) 247-1206.

**Boston, MA** — Chiltern Mt. Club. Second Annual Zoo (Big Party) at Tigger's. Info: Tigger (817) 522-5739.

## 18 sun

**Cambridge, MA** — Black and White Men Together Potluck Brunch. 60 Brattle St. CR topic: How far out of the closet are you? Bring food and drink to share. Info: 354-2986, 536-9420 or 538-1160.

**Cambridge, MA** — Benefit showing of *The War At Home*, for Mobilization for Survival. 8pm. Harvard Science Center, Rm. D. \$3.

**Cambridge, MA** — Lesbian and Gay Folk-dancing meets in Phillips Brooks House, Harvard Yard. Dances are taught, and beginners and experienced dancers are welcome. 12:30-3pm.

**Salem, MA** — Andrea Dworkin will read from her recent work and Bougainvillea, a women's jazz quintet, will perform in benefit for Maenad, a women's literary journal and for Studio Red Top, a women's jazz loft. Old Town Hall, Darby Sq. 3-8pm. Also: buffet supper, slides, t-shirts and more. \$10. Info: (617) 283-7401.

**Cambridge, MA** — "Journal writing: a way of self-knowledge and self-expression," will be discussed by Alice Block, author of *Lifetime Guarantee*, at New Words Bookstore, 188 Hampshire St. 2pm. \$3. All women welcome. Info: 924-0336.



## 19 mon

**Boston, MA** — "Lesbians in Fiction," a slide/tape show on trashy and good books by Malda Tichen. Somewhere, 295 Franklin St. 8pm. \$1. Everybody welcome.

**Boston, MA** — The New Woman's Chorus is seeking new members. Monday rehearsals. Auditions tonight. Info: 547-9158.

The deadline for Calendar Items is Tuesday at noon for the following issue.